SPECIMENS

OF

HINDOO LITERATURE.

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SPECIMENS

OF

HINDOO LITERATURE:

CONSISTING OF

TRANSLATIONS,

FROM THE TAMOUL LANGUAGE, OF SOME HINDOO WORKS OF MORALITY AND IMAGINATION, WITH

EXPLANATORY NOTES:

TO WHICH ARE PREFIXED

INTRODUCTORY REMARKS ON THE MYTHOLOGY, LITERATURE, &c. OF THE HINDOOS.

BY N. E. KINDERSLEY, ESQ.

OF THE HONOURABLE EAST INDIA COMPANY'S CIVIL SERVICE ON THEIR MADRAS ESTABLISHMENT.

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TO THE HONOURABLE

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PREFACE.

It seems a justice due to the reader, and may at the same time serve as an apology for some of the imperfections of this work, to apprize him that these sheets are not the result of a regular or profound investigation of *Hindoo* literature in general, but are the casual issue of the acquisition of a language I had cultivated solely to qualify myself for the better administration of extensive districts, over which it was my lot to preside, and where the dialect in question prevailed.*

* I avail myself of this occasion to point out to the young gentlemen of the *Madras* establishment, what seems to

During the voyage to my native country, which ill health had rendered necessary, I occasionally employed myself in the perusal of some literary works composed in the *Tamoul* language (or as it is erroneously termed by Europeans, the *Malabars)*, with the view to retain a familiarity with it, which may be useful on my return to India. In the course of this occupation I met with some pro-

me an error in their usual progress of acquiring the Eastern languages. They are generally directed to the PERSIAN, which on the coast of Coromandel is by no means (as I found by experience) so serviceable as either the vulgar *Hindostanny,* or the two prevailing *Hindoo* dialects, the *Telingy* and *Tamoul.* This observation on the Persian is not meant to apply to *Bengal,* where it is highly useful; and indeed only comparatively at *Madras;* for though not there so necessary as the other languages I have mentioned (with one of which, for practical service, I should recommend beginning), yet is the knowledge of that truly elegant tongue very desireable in every part of India.

ductions, which from their antiquity and originality seemed calculated, in some degree, to interest the public; to whom I have accordingly presented two specimens, of many with which they may hereafter be probably gratified by persons better qualified for the purpose.

I must, however, except from the general avowal of imperfect acquaintance with *Hindoo* antiquities and literature, the abstract of their mythology, which will be found in the *introductory remarks*; since I am indebted for the substance of it to the Rev. Mr. *Gericke,* protestant missionary at *Madras,* from whom I received it as the accumulated result of many years investigation, on the part of himself and of his colleagues, with advantages of language

and habits of intercourse with the natives peculiar to their situations. I have not failed, however, to obtain confirmation of the correctness of the system I have advanced, from the *Hindoos* themselves.—I would here observe, that the *introduction* and my *notes* in general, refer especially to the coast of Coromandel; for, as might be expected in such an immense tract of country as *Hindostan*, opinions and practices, names and dialects, vary materially in its different regions.

In offering my thanks to the Author of the WAR IN HINDOSTAN, for the corrections this performance has received from his perspicuous pen, I am aware that I am indirectly conciliating the favourable disposition of the

public towards the work itself; but however pardonable might be even the vanity of this acknowledgment, Mr. ORME will, I hope, rather ascribe it to a grateful sense of his friendly attention.

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ERRATUM.

Page 34, the last line—for *a duration to the earth*, read *a period to the creation*.

INTRODUCTORY REMARKS

ON

THE MYTHOLOGY, LITERATURE, &c.

OF THE HINDOOS.

As the specimens of *Hindoo* literature now presented to the reader, abound in allusions to the mythology of India, it becomes necessary to his thorough comprehension, as well as to his relish of these pages, that his attention be previously engaged to the following abstract of the religious faith of the *Hindoos*. I enter upon this review the more readily, because I do not find that, in any of the valuable and elaborate works, which have of late years been published on the subject of this extensive mythology, it has been reduced to the regular and methodical system of which it is very sus-

ceptible; such an abstract will serve as a key to the more detailed publications I allude to; and may perhaps engage an attention to them, which they well deserve from the literary world.

The *Hindoo* mythology may then be divided into five distinct parts, forming one complete scheme of religious faith: *viz.* their belief in,

I. The one Supreme first Cause of all things; called by them PARAUBAHRAH-VUSHTOO.*

II. The three divine powers of *creation*, *preservation*, and *destruction*, residing in three distinct intelligences, named BRUMA, VEESHNOO, and SHIVVEN; who are supposed to be not only *three* persons, but also in an intimate degree consolidated into ONE compound being: they are accordingly indiscriminately termed Moo-

* In the northern parts of India the great first Cause is, I understand, called *Brahme*.

MOORTIGOEL * (or the *three gods)*; and also TREEMOORTEE; or the *triple god.* The respective wives and descendants of these (who as such, also receive divine honours) may be ranged under this second head.

III. A race of *dæmons,* who are invoked, not for positive good, but solely for protection from evil, and are termed DAIVAUDEGOEL. With them we shall class those evil spirits, against whose malevolence this protection is sought.

IV. A very different order of intelligences, which bear a near resemblance to the *genii* of the Arabians, and in some respects to the *demi-gods* of the Roman mythology; as among them are supposed to exist their ancient heroes and saints. These are termed DAIVERGOEL.

V. Nine principal celestial luminaries; in whose influences on human events

* The termination *goel,* serves to express the *plural* number.

they have great faith, and which are called NOVA GREGGUM.—

The great first Cause of all, PARAU-BAHRAH-VUSHTOO, has no temples or religious rites whatever; nor is he ever publicly and directly worshipped in his spiritual immaterial capacity; and, I apprehend, he is very rarely the immediate object of private devotion. The TREE-MOORTEE are by some of the more intelligent and learned (though by no means by the bulk of the *Hindoos*) worshipped, not only as ONE, but as the Supreme Being himself. They are now, however, more generally adored separately; and, as well as their wives and offspring, universally, through the medium of external images. The *dæmons* are no otherwise objects of invocation, than merely for the negative benefit of protection from evil spirits, over whom they preside. As for the fourth and fifth classes, they are not honoured either with temples, or regular rites of worship.

Such is the real outline of *Hindoo* mythology; and without any unnatural strain, we may, I think, through this system, trace the probability of the once exclusive and pure adoration of the Supreme God, among this ancient and wonderful people; the first corruption of which, seems to have arisen from distinguishing by emblems, his great attributes of creation, preservation, and destruction. But to return to a more particular review of each of these five orders of supernatural agents.

I. PARAUBAHRAH-VUSHTOO.

1st. He is considered as an *immaterial* being, without form or parts; without equal, beginning, or end; the origin and author of all things; of whom are all things, and to whom all things return; on whom gods and men depend, who is all in all; and, in fine, the only one God.

2dly. As a *material* being, assuming a

visible form, and combining in himself the male and female powers, for the purposes of creation, and of making himself known to material beings. As such, he is described clothed with the *fourteen worlds*: of which hereafter.

From these generative powers proceeded;

1. SHIVVEN, who came forth more immediately from the *male* power, and is considered the *father* of all generation. He is sometimes represented with five faces; three of which bear as many of his own names,* and the other two, those of *Bruma* and *Veeshnoo*. So that *Shivven* is not only the principal person of the three chief gods termed *Treemoortee*, but is at once the mediate origin of, and comprehended in, them.
2. SAUTTEE; who proceeded more directly from the *female* power, and

* Rudiren, Mayesour, and Sadasheeven.

is held to be the *mother* of all generation. From her sprung all the other goddesses, as from *Shivven* all gods. She is more particularly called *Parau-Sauttee* (or the *highest Sauttee)*, in distinction from the other goddesses and female *dæmons*, who are all likewise termed *Sauttee*; though they are supposed to owe their existence to, and to depend wholly on, her. The *dæmons* here mentioned are nine in number, and will hereafter be noticed under the appellation of *Nauvah Sauttee*.

Though the *Hindoos*, when questioned on the subject, do immediately distinguish between *Paraubaurah Vushtoo* (whom they will acknowledge to be the immaterial first Cause and Governor of all) and *Shivven* above mentioned; yet their *practical* worship is so connected with material objects, and, generally speaking, so devoid of spirituality, that

they are very apt to confound the attributes, the symbols, nay, the existence of the Supreme Being, with those of *Shivven*, and even of *Veeshnoo*; as we shall presently more particularly observe.

II. TREEMOORTEE, OR MOOMOORTIGOEL.

It has already been stated, that these are *Bruma*, *Veeshnoo*, and *Shivven*; that they are considered as, in an intimate degree, forming *one* deity, and that this one, is by some held to be no other than the Supreme Almighty; whose three great operations of creation, preservation, and judgment, are, say they, merely symbolized by the *Moomoortigoel*. But this is by no means the practical faith of the people at large, who adore them as three distinct material deities.

Previous, however, to relating their notions regarding the *Moomoortigoel*, it

will be necessary to remark, that all classes and casts of *Hindoos* throughout *Hindostan*, are divided into one *grand schism;* one portion of them holding *Shivven* to be the supreme of these gods, while the rest acknowledge *Veeshnoo* as such: the former profession is termed *Shivven-Aumaudaum*, and the latter *Veeshnoo-Aumaudaum.** Why *Bruma* has no sectaries will hereafter appear. Upon the whole, however, the supremacy of *Shivven* appears to have obtained more general consent than that of *Veeshnoo.* To begin then with

1. SHIVVEN. All over India, temples are raised, and ceremonies instituted, to his honour. They relate 1008 visible manifestations of his presence on earth, under as many different names. In consequence of which he is adored, in his various temples, under some one or other

* Or, in the more northern parts of India, *Shivven-bukt*, and *Veeshnoo-bukt*.

of these numerous appellations. Hence the mistaken notion Europeans have very naturally been led into, that each of these names, and *pagodas*, belonged to a distinct and separate deity.

But that emblem under which *Shivven* is most universally adored is the LINGAM, a figure exhibiting a connection of the generative organs, too gross to describe. Yet is this offensive image held in such peculiar veneration by his sectaries, that it is not only every where found, both within and without his temples, but is frequently worn by them in miniature (contained in a small case of silver or brass) around their necks and arms. Nay, it is certain, that some understand the LINGAM to be a symbol of the original supreme Creator. But that this is not the popular opinion, would appear from the sectaries of VEESHNOO holding it in execration, as a scandalous emblem of SHIVVEN alone.

The paradise in which he dwells is

called *Kylausam*. He is supposed to have there his principal attendants, who continually serve him, and whose images are accordingly placed in his temples near his own; particularly the *Arbuttumboover*, or, (as the word literally imports) the *sixty-three*;—being so many persons whose bodies, as well as souls, SHIVVEN received in a visible manner into his paradise.

SHIVVEN's family consists of the following personages.

1. His wives—of which he has two; *viz.*

Parvadi; who is indeed the great *Sauttee* before mentioned. She is worshipped in the temple of SHIVVEN, (who very commonly bears the appellation of *Eeshuren)*, has several names, and is herself honoured with stated feasts and fasts.

Gungee; who is no other than the sacred river, called by Europeans

Ganges; the water of which is accordingly esteemed the holiest, and most effectual for purifying from all sin. She is the goddess of *cleanliness*, and is represented in *basso relievo* under the figure of a mermaid; the upper half exhibiting the form of a woman, the lower that of a fish. Her image is not admitted into any *pagodas*; but she is adored in the rivers, and particularly by the tribe of *Washers*. She has *eight* virgin attendants, which personify as many principal rivers.

SHIVVEN has likewise two sons; *viz.* *Vinkin Eeshren*, or, as he is more commonly called *Poollear*; who is represented as a corpulent human figure, with the head and trunk of an elephant. He has many temples dedicated to him, under several names. He is not only honoured with temples, but his image finds a

place in almost all those raised to other gods, and indeed may be said to be "upon every high hill, and under every green tree." To him the *first* offerings are invariably made, from the persuasion that to insure success to any undertaking whatever, it must be begun in his name. The second son of *Shivven* is *Soubramoonyen*: who, though he boasts some temples dedicated exclusively to himself, is more generally worshipped in those of his father. He is sometimes represented with six faces, which he assumed when at the head of the 330 *millions of Daivers* (hereafter described), he warred successfully against the great giant *Aushuren*, and extirpated the whole race. He is also provided with two wives, whose images accompany, and are worshipped with, his.

2. VEESHNOO stands next in order to

SHIVVEN, in the great TREEMOORTEE. He is universally honoured with temples and religious ceremonies, and (in like manner with *Shivven)* is adored in various *pagodas* under different names, which he bore in the several manifestations he exhibited of his presence on earth. His paradise is called *Vygundum*. He is supposed to have assumed a visible form *nine* several times since the creation; the last of these appearances they throw back near 5000 years; and he is expected once more to appear in the world, for the tenth and last time. These manifestations took place in the following order:

First. The *Mautchee-Avaudauram*, when he assumed the figure of a *fish*, in order to recover from the bottom of the ocean, the books of the sacred law, which had been stolen from heaven by a giant.

Second. The *Kurmaun-Avaudauram*; when he took on him the form of a *tor-*

toise, for the purpose of removing the mountain *Mairoo,* and upsetting it in the *sea of milk,* with a view to enable the *Daivers* (by curdling that ocean) to obtain from it the potion of immortality which, in that state, it is understood to yield.

Third. *Waurauga-Avaudauram;* in which he became a *wild boar,* in order to dig up the foundations of the earth, that he might (on an occasion which will be presently mentioned) reach the sight of *Shivven's* feet.*

Fourth, *Rama-Avaudauram*; when he was born into the world as a prince, and took the name of *Rama*; in this state, he encountered the great and magical giant *Ravanen,* sovereign of *Yail-Lunga* (the island of *Ceylon*). This giant is represented with ten heads, and twenty arms; but neither the wisdom or the

* Of the objects of these three first manifestations in particular, different accounts are given by some sects.

strength which these indicate, could prevent the final extirpation of himself and his race from that island. VEESHNOO's image as *Rama*, is always attended by another of the monkey *Aunumar*, who was of essential service to him in the accomplishment of this exploit.*

Fifth. *Pursurama-Avaudauram*, in which he was again born as a *man;* his father, on this occasion, was a celebrated prophet, but his mother was one of the tutelary intelligences, hereafter mentioned; and named *Ellaumen*. The object of this appearance, was the annihilation of seven unworthy monarchs.†

* The poem called the *Ramayan*, the argument of which is this expedition of *Rama* to *Ceylon*, is peculiarly popular among the *Hindoos*; and is a favourite even with the sectaries of *Shivven*. This work is in my possession, and its length (for it would alone make no inconsiderable volume), solely occasioned my rather submitting to the public the shorter history of the NELLA-RAJAH.

† Called *Sauteria Rajahgoel*.

Sixth. *Vuggaduva-Avaudauram;* when in the form and character of a *priest,* he extirpated the religions of two certain nations, called the *Pooliver* and *Saumauner;* and by his principal followers propagated his own worship throughout India. These disciples are supposed to have composed most of the books of the religion of VEESHNOO; and accordingly receive, in company with their master, divine honours.

Seventh. *Narrasinga-Avaudauram;* when in the form of a being, half *lion,* and half *human,* he tore out the entrails, and drank the blood, of the mighty, but cruel giant *Eeraunien.*

Eighth. *Waumauna-Avaudauram;* in which he appeared as a *dwarf Bramin,* and, by stratagem, wresting the government of the world out of the hands of the giant *Bailee,* he trod that monarch into the earth.*

* Some further account of this transaction, will appear in the following pages.

Ninth. *Kistnoo-Avaudauram;* when he was born as an *infant*, in the house of a shepherd, who educated him; after which he performed great exploits under the name of *Kishtna*, or *Kistnoo*.

The tenth and last visible manifestation, called *Aushuva-Auvaudauram*, has not yet been made; but is to be exhibited under the form of a *horse*.

From the visible appearances of VEESHNOO, we proceed now to his family:

1. His *wives*, of which they reckon two, *viz.*

Letchemy, the goddess of beauty and felicity; she comprehends in her name of *Mahah-Letchemy* (or the *great Letchemy)* the following several deities, *viz.* the goddesses of *riches*, *grain*, *mirth*, *courage* and *joy*, *valour*, *eloquence*, and *matrimony*. All these, though considered in some respects distinct, are yet conjointly adored in the person of the *Mahah-Letchemy*, whose worship prevails equally in

the temples of SHIVVEN and VEESHNOO. When the latter appeared for the fourth time in the world, under the name of *Rama,* this goddess also manifested herself under that of *Seedee*, and they were married with great pomp, at the court of her earthly father, *Tissedarah-Rajah.* This Letchemy is opposed to *Moodaivee*, the goddess of *misfortune*, who is represented as an ill-looking, black woman, mounted on an *ass*, and bearing a banner, on which is pourtrayed a *crow* (two animals held by the *Hindoos* in great contempt).

Boom-daivee, the other wife of VEESHNOO, is goddess of the *earth*, and also of *patience.* No direct adoration is paid her; but she is held to be a silent and attentive observer of all that passes on earth.

2. The *sons* of VEESHNOO are three; *viz.*

Munmoden, the god of love. Like Cupid, he is represented as a child; he is mounted on a parrot, and armed with a sugar-cane bow, and flowery arrow. This arrow is termed *Cauma-baunum*, or the arrow of *desire*. Though a child, yet do they give him a bride, named *Ruttee*, who is represented as a fine woman, kneeling on a galloping horse, and in the act of darting a lance; it is her office to inflame the hearts of *men*, as it is of *Munmoden* to fire those of *women*.

Kusben, was born to VEESHNOO of *Seedee* above mentioned. *Lauven*, is only his adopted son; whom the prophet *Valmiger* formed from a blade of grass.

3. BRUMA, is the last in consequence, though the first in order of the *Moomoortigoel*: he is considered the immediate creator of all things, and particu-

larly as the disposer of each person's *fate*, which he inscribes within the skull of every created being; and which the gods themselves cannot avert. BRUMA it is, who after death passes sentence of bliss and condemnation; or (as circumstances may require) of another birth into this world. He is held to be the author of that *Hindoo* system of religious worship contained in their *vaides* (or bedes), by him imparted to the world through a prophet named *Vaida-Viauser* (or promulgator of the *vaides*). It is very remarkable that BRUMA, though universally acknowledged as one of the TREEMOORTEE, and as possessing the powers just mentioned, has neither temple nor worshippers. The popular tradition, by which this is accounted for, I shall here present to the reader, as a specimen of their mythological history.

BRUMA and VEESHNOO having once disputed the right of precedence, SHIV-

VEN, to humble their pride, assumed the form of a column of fire, of immeasurable extent, and directed the disputants to find out, if possible, either the top or bottom of this column. VEESHNOO, after incredible journeying, and in vain digging up the foundations of the earth, in the form of a wild boar,* in order to reach the foot of this pillar of fire, returned at length with an humble acknowledgment of his own insufficiency; and of the superiority of SHIVVEN, to which all other power, he confessed, was as nothing. BRUMA, mean while, had travelled in an opposite direction, with no less diligence, and as little success, in search of the head of the column; till at length meeting a *Cauldairy* flower, which SHIVVEN had purposely dropt from his head, he besought it to bear false witness for him, that he had actually found the top of the column. The flower rashly

* In his third visible appearance.

consenting to the fraud, both returned to SHIVVEN, and asserting the falsehood agreed on, SHIVVEN, in his just resentment decreed that BRUMA should never more receive external worship; but should only be reverenced in the persons and prayers of the *Bramins;* and as for the guilty flower, it was for ever exiled from all places of devotion.

To return from this digressive tradition, to the family of the unfortunate BRUMA: this consists only of his wife, *Saraswautee*, the goddess of *erudition* and *rhetoric*; her image finds no place in any temples, nor is she otherwise honoured than in an annual feast, which bears her name; and in which the bards, schoolmasters, scholars, and other professors of learning, present to her their pens and books.—

I have now closed a brief explanation of all those beings who are esteemed by

the *Hindoos* as strictly *divine;* and among these it is to be remembered, that the MOOMOORTIGOEL hold a place in their reverence extremely exalted above all others (the great Creator alone excepted); the rest being only honoured with religious rites, in consideration of their relation to them. No *living* creatures are ever sacrificed to the *Treemoortee,* or to their families; the offerings consisting entirely of rice, milk, vegetables, cocoa-nuts, &c.

We now arrive at a third order of beings, considered not as deities, but as *dæmons,* who being the chief *rulers* of the infernal powers, so far receive the honours of worship, as to be invoked merely, and exclusively, to guard mankind from the machinations of their subject evil-spirits; of whom also some account will be here given.

III. DAIVAUDEGOEL, OR DÆMONS.

The chief of these are more particularly termed *Graum Daivaudegoel*, because they are considered as the tutelary guardians of fields, towns, and villages (which last are signified by the word *graum*). They are represented as beings who once inhabited the regions of bliss, but being cursed by SHIVVEN, on account of their pride and presumption, have been ejected from their former state, and cast down to the habitation of evil spirits, among whom they bear sovereign sway. They are supposed too, to have the range of, and a considerable degree of influence over, this world.

Temples are therefore every where raised to, and annual festivals celebrated in honour of, these infernal rulers; they receive animal sacrifices; consisting chiefly of pigs, goats, and cocks.

1. Among these chief dæmons, I know only of one male, *viz.*

Ayaunar; born in the hand of VEESHNOO from the seed of SHIVVEN. He is represented as eminently powerful among the evil spirits. They give him two wives out of the *Nova Sauttee* (or nine daughters of Sauttee, mentioned at the beginning of this introduction). The other seven *Sauttee* are as follows:

Caullee (or *Buddera-Caullee*): she is the most terrific of all the infernal host; and is frequently represented with a jet-black person, ten arms, and a fiery head. It is asserted among the *Hindoos*, that in former times *human sacrifices* were made to this dæmon, in order to avert a more extensive destruction of mankind by her vengeance. At present a *buffalo* is the greatest offering made her. In her temples is always to

be seen a statue of SHIVVEN, under the name of *Agôram*, who, in that character, danced, in his anger, with *Caullee*.

Ellaumen, has her head crowned with entwining snakes; and was mother to VEESHNOO, in his fifth manifestation.

Mariammeu, the goddess of the small-pox and of measles.

Unkal-Ammen: her image is accompanied by those of *Pereatomberen* and *Vera-Buddiren*. The latter had 1000 heads, and 2000 arms; but the first received his being in an offering of *magic fire*, made by a monarch of all the *fourteen worlds*, with the vain view of destroying the godhead of SHIVVEN.

The rest of the *Sauttee*, are *Peerary*, *Samaundi*, and *Dukkey*. All these female dæmons are honoured with temples and invocation, not (as has

already been expressed) for the purpose of obtaining any positive good, but merely for forbearance, and protection from evil spirits; all of which are subjected to them; and are as follows:

2. *Paigoels*, or devils. Some imagine these were originally created such as they now are; but according to others, they were removed from heavenly dwellings on account of great sins committed there; and further punished, by being forbid all intercourse with any of the upper worlds, this earth excepted. The number of these is supposed to be continually increased by the departure of wicked men. Of these *Paigoels*, many have names given them, especially those who are supposed to tempt mankind to particular sins; or to possess them bodily.

Assoorres, are a species of giants inimical to mankind (who have also the gifts of invisibility, aerial motion, &c.) They derive their origin from *Sooren*, once king of the *fourteen worlds*, who with them oppressed, and, for a time, enslaved the *Daivers*.

Ratchiders, are another race of giants who owe their existence to the famous *Rauvaunen*, king of *Yail-Lunga*, or *Ceylon*.

IV. DAIVERGOEL, OR GENII.

These beings inhabit that world which, after them, is called *Daiver Logum*. They have neither temples nor worship; except that when the *Hindoos* make offerings to the *Daivaudegoel* above mentioned, they commonly join to those, some ceremonies in honour of these *Dai-*

vers. The *Daivers* perpetually recur in their romances, and other literary works, and are represented as possessing not only material bodies, but as being subject to human frailties. Those saints and heroes, who may not be considered as yet worthy of the paradises, before mentioned, of SHIVVEN, or of VEESHNOO, are represented as inhabiting the *Daiver Logum* (or *Sorgum*). These *Daivers* are in number no less than *three hundred and thirty millions*. The principal are;

1st. *Diavuntren* (or *Indiren*), their king; to whom report is made of all that happens among them. His court of audience is so capacious as to contain not only the numerous *Daivers*, but also the prophets, attendants, &c. They are represented, in the mythological romances of the *Hindoos*, as having been engaged in bloody wars, and with various success, against the giants.

The family of *Daivuntren* consists of

1. His wife *Inderaunee.*
2. His son *Seedera-budderen* (born from a cow), who is that scribe, which keeps those records of the actions of men, by which they are finally to be judged.

2d. The attendants or companions of these *Daivers* are,

1. The *Kinnarer,* who sing and play on musical instruments.
2. *Dumbarun Nardir,* who also perform on a species of drum.
3. *Kimprusher,* who wait on the *Daivers,* and are represented with the wings and fair countenances of angels.
4. *Kunda-Gaindoorer,* similar winged beings who execute the mandates of VEESHNOO.
5. *Paunner;* a species of jugglers, who amuse the *Daivers* with snake-dancing, &c.

6. *Viddiaser*, their bards, who are acquainted with all arts and sciences, and entertain them with their histories and discourses.

7. *Tsettee*, who attend them in their aerial journeys.

8. *Kanuanader*, or *Doodauks*; messengers, who may be thus subdivided.

   1. *Shivven-Doodauks*, who conduct to the paradise of SHIVVEN his deserving votaries.

   2. *Veeshnoo-Doodauks*, who render the same kind office to his worthy adherents.

   3. *Eemen-Doodauk*, who convey the wicked to *Narekah*, or hell, of which *Eemen* is the sovereign.

3d. The *eight* keepers of the eight sides of the world, literally signified by their general name of *Aushta-tikcu-Pauligaur*; they are,

1. *Induren*; which is no other than *Daivuntren*.

2. *Augne-Baugauven*, the god of *fire*.
3. *Eemen*, king of *death*, and the infernal regions.
4. *Nerudee*, the element of *earth*, represented under the figure of a giant.
5. *Vaivoo*, god of the *air* and *winds*.
6. *Varoonen*, god of *clouds* and *rain*.
7. *Gooberen*, god of *riches*.
8. *Eesaunien*, is Shivven himself, in one of his 1008 appearances on earth.

4th. Under the head of *Daivers* (though perhaps not with rigid propriety) I range the Reeshees; a set of holy saints and prophets, who have, by the exercise of severe penance, obtained immortality, admittance to the heavenly regions, and various great gifts. They dare not, however, eat or sleep; but can at once transport themselves whither they choose. Their number is 48,000.

5th. With *Daivers* too I class Derma-Daive, the tutelary god of virtue in ge-

neral, and of benevolence in particular; for in both senses is the word *Dermum* often understood. He has no express worship; but his image, that of an ox (the *Apis* of *Egypt)*, often stands in front of the pagodas of SHIVVEN.

V. NOVA-GREGUM, OR THE NINE GREAT LUMINARIES.

That the *Hindoos* possessed (at least several centuries ago) an intimate acquaintance with Astronomy, is a fact, however surprising, yet entirely established and admitted on all hands, by those who have investigated the subject. It only comes, however, within the plan of this introduction, or, indeed, within my ability, simply to mention the circumstance; and to add, that by applying, as it appears, their astronomical calculations to their terrestrial Chronology, they have affixed a duration to the earth, not only far

beyond the *Mosaic* account, but remote to the wildest extreme; throwing that great event some millions of years back.

They reckon four ages of the world, to which I shall here subjoin the most moderate allowed periods of duration.

	years.
The *Greddi Yogue*, which lasted	1,728,000
The *Treddi Yogue* - -	1,296,000
The *Dwappery Yogue* - -	864,000
The *Caulee Yogue* is to last	432,000

of which 4895, have elapsed.*

Mankind were in the first age incomparably more virtuous, happy, strong, and wise, than in the succeeding one. That second age, however, as much excelled the third, as the third did the present age of *misery and misfortune* (as its name imports). Here we have then the golden, silver, brazen, and iron ages, of the western mythology.

* See *Voyage aux Indes et à la Chine, par M. Sonnerat. liv.* 3. *chap.* 11.

To return to the *Nova-gregum*: of these,

1. *Surian* (the Sun), is the principal, and father of the five primary planets; Mars, Mercury, Jupiter, Venus, and Saturn. He has no temples or separate public worship; but when the Bramins go (as they do every morning) to wash themselves in rivers or *tanks*, they use to take some water in their hands, with which making certain motions, and looking towards the sun, they regularly offer up a short prayer to that great luminary. This diurnal ceremony is called *jebbi-daunum*. It is moreover to be observed, that no act of public worship to any deity whatever is engaged in by day, without an express ostensible regard to the Sun. He has a wife called *Sauyah–Daivee*, and a charioteer, *Auroonen* (the dawn), which is very expressively represented by the doubtful figure of the *upper* half only of a man; the rest of his person

being supposed not yet emerged from darkness.

2. *Chundrai* (the Moon), is supposed to be a *male* intelligence, and is accordingly furnished with a wife named *Rogunnee.*

3. *Shevau,* (by which is signified the planet *Mars*).

4. *Bouden* (Mercury).

5. *Veeyauyum* (Jupiter).

6. *Velli, or Shoocra* (Venus).

7. *Shunnee* (Saturn).

It is a circumstance of great singularity, that these several luminaries give the *Hindoo* names to the days of the week, in the precise order they obtained among the Romans, and, from them, among the southern European nations at this day. Not only so, but from the circumstance of *Velli* (who presides, as did Venus over *Friday*) being the only *female* intelligence among the five primary planets; and from the resemblance which

the character of *Shunnee* (of which alone I know any thing), will, in the following romance, be found to bear to that of *Saturn*, there is every reason to conclude (not only, what is very certain, that the very *same* planets give names to the *Hindoo* days of the week, in the exact rotation they did among the Romans, but) that the intelligences supposed to dwell in them are meant to denote the *identical characters* which furnish the Latin names to these planets; a circumstance which affords a strong presumption of the Roman and *Hindoo* mythology being derived from one common origin.

To complete the number of *nine* intelligent luminaries, the Hindoos add,

8. *Rucca*, or the *caput draconis*.

9. *Kaydoo*, or the *cauda draconis*.

These two stars, they conceive to belong to an immense snake (or in other words, to the constellation known to us by the name of the *Dragon*). This snake was transformed by VEESHNOO into

this figure, from that of two giants; he is, in consequence, supposed to bear mortal enmity to the Sun and Moon, by whose machinations the transformation took place, and whom he accordingly from time to time *eclipses*, by attempting to swallow them.

Lost as the science of astronomy is at this day among the *Hindoos*, yet their present ability to calculate eclipses, is a sufficient proof that this story was fabricated (contrary to the better knowledge of the Bramins), merely for the purpose of engrafting on the popular mythology; which probably has a nearer connection with their astronomy than is generally imagined.*

* I hope I shall be pardoned if I here obtrude on my readers, some remarks on what has just been related of the *Hindoo* mythology; remarks too obvious, I am persuaded, to fail of occurring to many, yet too important, as to their subject, not to merit the notice of all.

If we take it for granted, that the *Hindoos* have at no period derived any information, direct or indirect, from divine revelation, we shall see, in the extremes of wis-

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To this sketch of the *Hindoo* mytholo-
gy, it will be necessary to add some-

dom and absurdity now exhibited before us, a wonderful instance of the mighty powers, and at the same time of the weakness, of *unassited* REASON: hence may we learn, on one hand, the high regard due to that most noble faculty of the soul, which tracing "nature up to "nature's GOD," could form such pure and elevated conceptions of the great *First Cause*; while, on the other hand, when we behold the same noble principle, which "from the things that are made," could penetrate "to the invisible things of GOD;" and discover "his "eternal power and godhead;" so far degrading itself, as to "change the glory of the incorruptible GOD, into "an image made like to corruptible man, and to birds, "and to four-footed beasts, and to creeping things," (*Rom.* ch. ii. v. 20 and 23.) it may serve to abate the pride of man, and warn him, with temper to examine the pretensions to revelation, and with gratitude to embrace every assistance which inquiring reason shall lead him to admit as of divine origin.

The fact above stated, of the opinion entertained among the *Hindoos*, respecting the *unity* of *three* of their divinities, is certainly very remarkable, and can hardly fail to bring to mind the prevailing doctrine of Christians regarding a *Trinity*. Without entering into the abstruse question, to what extent, what is considered the orthodox faith on this head, is exactly warranted by the sacred

thing on their notions of the Universe, and on their Literature; though my information on these points is rather confined.

The popular system regarding the universe does not appear to have any foundation, as we might have expected,

Scriptures, we may observe, on the notion, of the "Deity essentially imparting himself to one or more "intelligences, without affecting his unity;" that however incomprehensible to reason, the *mode* may be, yet the belief of the *Hindoos* on this head, furnishes a presumption, that the proposition of the actual possibility of the thing, is not repugnant to the natural principles of reason.

To conclude—It seems impossible to compare the character and operations of the *Christian incarnate Godhead* with the unworthy and often absurd objects of the incarnations of the *Hindoo* gods, without being struck with a contrast, literally as strong as that between light and darkness; and, I conceive, few who have studied the history of our Saviour, as recorded in the New Testament, can peruse the *Hindoo* relations of the exploits of their divinities on earth, without a sentiment (with regard to the former) similar to that of the Centurion,—"Truly this was the Son of God." *Matth.* chap. xxvii. v. 54.

on the astronomical knowledge which the *Hindoos*, centuries ago, possessed. The following is the prevailing idea on this subject, and, from their literary works, it appears to have long obtained in *Hindostan.* They suppose *seven upper*, and as many *lower* worlds. The upper, are considered seats of different degrees of good and happiness; the others are the dwellings of evil and misery.

The higher system of worlds is thus constructed. The *whole*, as well as *each* of them, form a *flat circle*: in the centre is this world of *earth*, a small part only of which is supposed to be inhabited by mankind: this earth, which is perfectly circular, is surrounded by a sea of *salt water;* around that sea is the second world, which is again encompassed by a sea of *fresh water;* in like manner does each remaining world, with an intervening ocean, surround a world within. The names of the seven worlds are the *Boo-*

mi-Logum, or the world of earth; the *Puyail-Logum*, the *Tubba-Logum*, the *Jenna-Logum*, the *Mahab-Logum*, the *Shivva-Logum*, and the *Suttee-Logum*. The seas are of *salt water*, *fresh water*, of *Tyre* (or curdled milk), of *ghee* (a species of liquid butter), of *cauloo* (a beverage drawn from the *pullum* tree), of liquid *jaggery* (sugar), and of *milk*

The whole system is inclosed in one broad circumference of pure gold, beyond which reigns impenetrable darkness. From the middle of the world of earth (which it will be remembered is the central one of the seven), rises an immense mountain of gold, called *Mairoo;* so pure as to be of *one thousand touch.* Around this mountain, the sun and moon revolve, in such order as to occasion the alternatives of day and night; of heat and cold; of moonlight and its absence. *How* these varied effects are accomplished, I never learnt; nor do I

believe they attempt to explain away the obvious objections which occur to this crude scheme of the universe.

Shivven, Veeshnoo, Bruma, each possess one of these worlds. The *Daivers* and *Reeshees*, I think, occupy the rest of those which surround the earth.

The *lower* worlds are supposed to be constructed much on the same principles. They are the mansions of evil spirits, and the scenes of the penal sufferings of wicked men. Their names are, *Audelum*, *Needelum*, *Videlum*, *Soodelum*, *Taradelum*, *Narekah*, *Pandalum*.*

With regard to *literature*, there seems to be no doubt that all the dialects of the original inhabitants of *Hindostan*, however differing in character or pronunciation, are universally derived from one common origin, the *Saunscreet*, which

* Various names, to the several regions of the creation, and even various hypotheses of the universe, obtain in different parts of India.

is likewise termed the *Grandum*, and which there is reason to suppose was once the general language of that immense portion of Asia.

I have somewhere, I think, seen a quotation from Mr. *Wilkins's* writings, which urges (in proof of the present various dialects of India, being all derived from the *Saunscreet*), the uniformity in the peculiar construction of their *alphabets*; which is indeed very singular, as the reader will judge from the following specimen of the elements of the present TAMOUL.*

The vowels (which precede the consonants) are thus arranged.

* The word Tamoul is now often applied more particularly to the ancient poetical style; and that of *Aravee* to the vulgar dialect.

அ ஆ இ ஈ உ ஊ

au, $\overline{\text{au}}$, e, $\overline{\text{e}}$, oo, $\overline{\text{oo}}$,

எ ஏ ஐ ஒ ஓ ஔ

ai, $\overline{\text{ai}}$, $\overline{\text{aie}}$, o, $\overline{\text{o}}$, $\overline{\text{aou}}$,

The consonants then follow in an order, of which the two following letters, with their various inflections, will serve to convey a just idea,

க கா கி கீ கு கூ

kau, $\overline{\text{kau}}$, kee, $\overline{\text{kee}}$, ku, $\overline{\text{ku}}$,

கெ கே கை கொ கோ கௌ

ka, $\overline{\text{ka}}$, kai, ko, $\overline{\text{ko}}$, $\overline{\text{kaou}}$,

ட டா டி டீ டு டூ

dau, $\overline{\text{dau}}$, dee, $\overline{\text{dee}}$, du, $\overline{\text{du}}$,

டெ டே டை டொ டோ டௌ

da, $\overline{\text{da}}$, dai, do, $\overline{\text{do}}$, $\overline{\text{daou}}$,

The *Hindoos*, like Europeans, write from left to right; the contrary being the case with the Persian and other Mahomedan languages. The dried leaf (called the *oly*) of the tree known to Europeans by the name of the *Palmira*, supplies the place of paper; and an iron rod, or style, pointed at the end, marks on the leaf, these characters.

Literature has long been deeply on the decline amongst the *Hindoos*, and this has consequently produced a corruption so great in the *Tamoul* dialect, that of those who can with fluency read and understand the language of the present day, very few comparatively can at all comprehend the books they possess (which are mostly of great antiquity), in the idiom in which they were originally written; this idiom, indeed, is conveyed in *poetic* measure, and thence called *chentaumy*; but though this circumstance might in time render the language

somewhat obscure, yet it could never, without an extreme decay of letters, and great corruption of dialect, make it necessary to underline, as they do, their works, composed in the *chentaumy*, with a prose *translation* (if I may so call it), in the present vulgar tongue; without which assistance, indeed, these sheets would never have appeared, as I am totally unacquainted with the poetic branch of the *Tamoul*.

This remarkable difference between the learned poetic *Tamoul*, and the vulgar dialect of the present day, is not only a proof that their language has been extremely corrupted, but likewise justifies the presumption (founded however on more substantial evidence), of the great *antiquity* of their works. The *Mhabaurrat* (with an episode from which Mr. *Wilkins* has favoured the public) claims an antiquity of three thousand years, as the *Ramauyan* does of more

than two thousand. The moral poem, with some extracts of which I have presented the reader, is understood to have been written *fourteen hundred* years since; and indeed, I found the very prose into which it is rendered, for the use of the generality of readers, extremely antique and difficult to understand.

I am sorry my acquaintance with *Hindoo* literature is, as yet, too limited to enable me to give a more satisfactory account of its nature and extent.

EXTRACTS

FROM THE

TEROO-VAULAVER KUDDUL,

OR,

THE OCEAN OF WISDOM.

EXTRACTS, &c.*

ON THE WORSHIP OF THE SUPREME BEING.

As in all languages the letter A is at the head of the alphabet; so is the all-wise God at the head of all the worlds.

* It must be here observed, that this translation labours under the disadvantage of being a *poem* rendered into *prose*; and *from that prose* into English. The author of this work was a *priest* of the lowest order of the *Hindoos* (the *pariar*); and this cast have a tradition, that the writer having ventured to appear with his moral performance (though at a very respectable distance) before the sacred bench of *Bramins* at *Madura*, it happened, while they were perusing it with admiration, that the bench on which they sat, miraculously extended itself so as to admit another member, which the *Bramins* interpreting as a divine indication of the priest's competency to fill the vacant seat, liberally overlooked his exceptionable cast, and placed him on it. The *Bramins*, however, deny this story.

Though one should be intimately acquainted with the whole circle of sciences, and master of the respective principles on which the most abstruse of them are founded; yet, if this knowledge be unaccompanied by the humble worship of the omniscient God, it shall prove altogether vain and unprofitable.

Those, who with devout hearts draw near to the adorable feet of the Supreme Being, whose seat is on *flowers*,* shall ascend to that state, which is above all the worlds, and there enjoy incorruptible happiness.

The praise or censure of this world, shall not affect those who worship, and sincerely seek the glory of the true God.

Those who uniformly mortify the five senses, of sight, hearing, taste, smell, and feeling, shall for ever enjoy bliss unperishable.

* Being *seated on flowers*, implies, I imagine, a state of complacency and beatitude.

Those only who in prayer humbly approach the feet of that Being, to whom nothing is equal, shall escape the ordinary cares and troubles of the mind: and only those, who serve that Being, whose benevolence is boundless as the ocean, shall pass over and quit the *sea of mortal existence.**

Those who refuse to bend their stubborn necks to the Being, who possesses the *eight* attributes; though they live, yet are they as dead corpses.

* The *Hindoos* believe not only in a future, but also in a *prior* state of existence; and the particulars of this doctrine seem to be nearly as follows; viz.

That man is born into this world *seven* times *as man*. That according to his conduct in each state of existence, is his birth, fortune, &c. in the succeeding one. That when good men are entirely purified from all imperfection, they no longer are detained in the *sea of mortal existence*, but are transferred to different degrees of bliss: and, finally, absorbed into the infinite ocean of eternal life, God:—while bad souls are sent to do further penance on earth, in the bodies of jackalls, crows, pigs, &c. &c. or sometimes of dæmons.

The eight attributes are; infinite wisdom; omniscience; omnipotence; perfect beatitude; an universal name; the pervading (and being the soul of) all nature;* supremacy in dignity; the sovereign controul of all events.

OF RAIN.

Seasonable rain is so great a blessing, that it may be called the *milken sea* * of this world.

As sugar is grateful to the palate, so is rain to the earth.

When the rains fail in their season, famine awaits the inhabitants of this ocean-surrounded world: the plough itself is then useless.

The mere failure of rain will ruin the most prosperous, while that life-support-

* I am not sure that I have exactly rendered this and the last mentioned attribute.

† The milken sea is explained in the *Introduction*.

ing article alone will make the poor man, rich :—so powerful is rain !

The ocean itself is affected in its bulk by rain.

So indispensible is rain, that were it utterly to fail, the very worship of the gods must cease: charity herself would then be deprived of her resources.

No earthly power can dispense this blessing. It comes from above.

ON THE SELF-MORTIFICATION OF RECLUSES.

That the excellence of those holy persons who walk humbly in a state of rigid penance, exceeds all worldly grandeur; every branch of true science agrees in asserting.

Even the *vaides** and the *shastries* seem almost unequal to do justice to the super-

* *Vaides*, or *bedes*.—The original law of *Bruma*.

excellence of those who renounce all manner of concupiscence.

What then follows? but that the man who lives and dies amidst low worldly pursuits; is, comparatively, a wretched, insignificant, lost creature.

Those are the greatest saints, who, judiciously observing the cares and deceits of life; rationally renounce them from a conviction of their thorough vanity.

He who resists the influence of the five senses shall be planted as a seed in the world of *Daivers*; there to grow and flourish. Of all the *Daivers*, *Daivuntren* their king, shall alone be his equal.

The great business of man is to exercise the difficult duties of justice and benevolence; abstinence and penance. Those who uniformly exercise these virtues are the truly great of the earth; while the men who neglect them (whatever be their birth or fortune), are in fact of the meanest tribe.

That man shall command the world, who, instead of abusing, rigidly controuls his five senses:—

To explain;—the *palate* must refrain from honey, *cauloo*,* spirituous liquors, flesh, and similar luxuries, and must only taste what is clean and simple;—the *eye* must turn from wanton beauty, to those divine objects which promote purity of heart. The *members* of the *body* must not be the instruments of vice, but be employed in the service of virtue. The *ear* must not listen to obscene language or inflaming tales; but admit only devout instruction. In like manner, even the sense of *smelling* must not be luxuriously indulged; it should only relish the sweet perfume of virtue.

Persons who thus govern themselves, shall command the very rain to fall; and

* A liquor produced from the *taingah* and *punnuy* trees, which, if kept a few hours, ferments and acquires an intoxicating quality.

it shall obey; their virtue shall cause the world to stand fast.

The state of penance is sacred; therefore if any person rashly incur the resentment of a true hermit, seated on the summit of some holy hill, assuredly he shall perish.

He who refrains from destroying any living creature whatever, and who exercises charity and self-denial, shall be equal to a *Bramin*, and be acknowledged a saint.

ON CHARITY.

Nothing on earth is so excellent as that real charity, which tends to secure reputation in this world, and bliss hereafter.

To be endued with a disposition to render kindness to our fellow creatures, is to possess the truest wealth; to be destitute of it, is poverty indeed: for

mark! the man who is a stranger to charity shall not thrive.

Let the extent of your bounty be regulated by your means, and inclination; take care only that it be uniformly constant.

True charity implies a heart free from impurity; without this, all pretensions to that virtue are a mere exterior, a mask.

It is essential to real benevolence, not to envy the possessions of others; to despise the low pursuits which so much engage little and debased minds; and finally, not to suffer the pursuits of gain to affect the heart, the temper, or the tongue.

Do not fondly say to yourself, I am now young; when I advance more in years, I will then practise benevolence; and why? because life is uncertain; and at all events, it passeth away like water poured into a broken vessel; therefore exercise charity and self-denial at the

present moment, and at the hour of death your prayers shall be answered.

That the advantages of charity are infinite, it is not necessary to prove by laboured deductions from the *vaides* and *shastries*: for behold yonder *palanqueen*: —what occasions one man to ride on it at his ease, and the rest to groan under its weight? certainly it is because in their *preceding* state of existence, the former was beneficent; the latter were deficient in charity.

He who does not squander his prosperous days in extravagance and vanity, but employs the time present in the practice of virtuous charity; when death comes, a life so spent shall prove to him a rock, which shall effectually preclude the approach of *Eemen*, king of *Nareekah*.*

The exercise of benevolence is a source of the purest delight: the neglect of it

* Or Hell.

destroys not only inward happiness and external reputation; but shall be punished in the infernal regions.

ON DOMESTIC LIFE.

The family man who supports the disciples of holy and learned *bramins* ; and contributes to maintain hermits and penitents(whether of that description which take a wife unto their sacred retirements; or of the more rigid order, who utterly renounce every sensual enjoyment whatever) ; shall be honoured with the appellation of the *saints' friend.* To deserve this title more completely, he must extend his beneficence beyond these holy men, to those, who having neglected charity in their former state of existence, are in consequence poor in this life.

The gods, venerable saints, our travelling guests, and our relatives, have the first claim on the regards of the heads

of families; which must thus be manifested: in religious worship to the gods; in affectionate reverence to saints; in affording food and lodging to strangers and travellers; while to our near friends and connections, we must not grudge even cloathing and every necessary convenience. He who faithfully discharges these duties, shall find that, in feeding others, he is nourishing himself; and is indeed that truly honourable character, a good father of a family,

Such a man, who in the season of accumulating wealth, cautiously avoids acquiring it by unrighteous means, may rely upon it, that his family shall reap the fruits of his benevolence, and flourish on earth to late posterity.*

* It is observable how generally, through all parts of the world, has obtained the persuasion, that virtue, and especially benevolence, are rewarded even in this world. A proof that the belief of a *particular* Providence, is an essential part even of *natural* religion.

He who acquires riches by unjust means, though he should occasionally bestow a part of it on the poor, while he pampers himself with the remainder; shall find that this specious charity will, to him, be imputed as sin.

The benevolent acts of a virtuous man who bears a true affection towards his wife, shall be attended with a peculiar blessing. When unhappily the case is otherwise, his charity is defective.

The simple head of a family, who walks through life in the paths of innocence and benevolence, is really a superior character to the abstracted ascetic; or the most rigid *Sanee-assee.**

A family life is, upon the whole, more meritorious than a sequestered solitude; at the same time those who, embracing the latter, give no room for reproach or scandal, are to be highly venerated. In short, the good father of a family, though

* A *Sanee-assee* is a recluse of very high order.

a mere mortal, is a fit companion for the *Daivers.** It is incumbent on a professed hermit, utterly to renounce his passions and worldly pursuits; but where a domestic character refrains only from the *abuse* of these, he shall be found duly prepared for the worlds of bliss.

ON THE DUTY OF WIVES.

She is the true helpmate, who possessing an amiable temper and prudent disposition, proportions her husband's expences to his income.

The goodness of her heart will manifest itself in feeding holy hermits; in graciously entertaining her husband's guests; and in shewing mercy to the

* Such concessions from the pen of a *Hindoo priest*, made 1400 years ago, will have some credit with those who know at how low a rate, moral duties have been estimated in Europe, within these 2 or 300 years; or indeed, in some parts, even now.

poor. Her prudence will be displayed in providing personally for the future wants of her family; in preparing her husband's meals with regularity; and in maintaining the just reputation of a good manager. She will take care so to arrange the current expenditure, as not to encroach on the capital of her husband's property.

Where such a conduct in the wife is wanting, though the house should overflow with gold, yet shall it prove to the owner no better than an empty hovel.

Where an amiable heart and a prudent disposition are united in the wife, no want will be felt in that house: her judicious management will create a sense of abundance in all its happy inhabitants. Therefore, the first qualities to be sought for in a wife are temper and prudence.

If you desire earthly blessings, let a good wife be your first object: be assured, no wealth is to be compared to her.

Such a wife as above described, is worth enduring a life of penance to obtain.

A chaste woman who, considering her husband as the more immediate object of her devotion, dedicates her first waking thoughts to him, is so superior a character, that the very rain will descend at her requisition.

A good wife will rise early to perform her devotion to the gods, a service she will delight in; she will guard her chastity; prepare her husband's food with care; will conduct herself with such judicious caution, as to secure his good fame no less than her own; and finally, she will cultivate a kind, no less than a prudent, disposition.

What avails it to a husband, to guard his wife's honour with spies and bolts? his best security will be, so to conduct himself, as to induce her to be her own guard. Alas! when once a woman's heart is unhappily set upon strange men,

bars and chains will not prevent their guilty intercourse.

Good wives shall, at death, be born again unto the world of *Daivers*,* and there assist at the heavenly feasts and processions.

The man whose wife is not correct in her demeanour, cannot, like a lion, fearlessly face those who slander and contemn him.

The highest bliss on earth consists in possessing a faithful wife, and obedient children.

ON PARENTS AND CHILDREN.

First, let it be remembered, that the blessing of good children can only reasonably be expected by those who properly discharge their duty as men; par-

* The *Hindoos* are, in this respect, more liberal to the weaker sex than the *Mahomedans*, who, it is well known, do not allow their women a future existence.

ticularly towards the gods, the *Bramins*, the royal authority, and to those who are fathers in years and wisdom.

If a person seek true riches, I know no greater treasure he can desire, than to possess good children.

Those who are blessed with wise and good children, shall derive from them fame in this life, and eminent bliss hereafter.

A child may obviate the evil consequences of his parents' sins, by practising virtue, expressly on their account.

A good child is to be considered a treasure; first, as being the immediate reward of the father's good deeds; and next, because the parent's fame and happiness, both in this life and the next, will be improved by the virtue of his offspring.

Sweeter to the parent than the *sea of milk*, is the simple *congee*,* which has

* The water in which rice is boiled; which, with the addition of a *kapsicum*, forms a very common beverage.

perhaps been soiled by the little hands of his child.

No external sensation is so grateful to the body, as the touch of the soft cheeks of one's own child.—No sound so delightful to the mother's ear, as the voice of her infant.

He who is a stranger to the feelings of a parent, may take delight in the mellifluous notes of a flute, or in the more sonorous viol; but to the parent's ear, these are less harmonious than the simple music of an infant's prattle.

The duty of a father is, to cause his son to be still more extensively instructed in virtue and knowledge than he himself had been: then shall he have honour when bards, and other learned men invite his son to frequent their meetings, and to be as one of them. Whereas he who applies himself chiefly to qualify his son for amassing wealth, shall for his labour be repaid with sorrow and disappointment.

True wisdom is learnt by him, who to learning adds the virtuous principle of doing hurt to no man.

Happy is the day, in which the poor mother's pains are rewarded with a child: but far happier is that day, when the truly wise pronounce her *the parent of a good man.*

The duty of a child, especially to parents who have carefully instructed it, is to behave to them with such affectionate respect, that the beholders may exclaim with glad surprise, "what extra-"ordinary penances have these good "people undergone, to be blessed with "such a child!"

ON BENEFICENCE.

There is no veil which can conceal our affection towards another. For when misfortune overtakes the object of our regard; lo, our tears betray our internal sensations!

The unfeeling man considers that all the wealth he can acquire, is exclusively his own, and to be expended only on his personal gratifications: not so the benevolent character; he deems, not his wealth only, but his life and services, the property of his fellow creatures; and when he has bestowed his substance on the indigent, he will, with his own hands, labour for the benefit of others.

The beneficent man derives delight from the exercise of kindness; and that self-complacency shall have so benign an influence on his manners, as to increase the love and respect which his goodness originally generated.

The kind-hearted man shall not know what it is to have an enemy.

Where we see a beneficent person happy in his family, as well as his friends, we are to conclude, that in his former life, he was charitable and kind.

Sin cannot approach the actively be-

nevolent; but bliss is their reward hereafter.

As a corpse exposed to the sun is dried and burnt up, so shall *Derma-Daivee*,* hereafter miserably afflict the hard-hearted. Ask you, how will he do this? The unkind man shall be thrown into *Nareekah*,† where he shall experience no more kindness than he had himself manifested; but on the contrary, shall be surrounded by sin and vengeance.

As a tree planted on an ungrateful soil withers at the root; so shall the happiness of the unfeeling soul be blighted by domestic discord and misfortune.

Riches in the hands of the hard-hearted, shall yield neither profit nor pleasure.

The benevolent only, can be said to live: the unkind man merely breathes in a bundle of bones and flesh, covered with

* The god of charity. See *Introduction*, page 33.]

† One of the *Hindoo hells*. See *Introduction*, page 44.

leather: he is, we may say, a *living corpse.*

ON HOSPITALITY.

Domestic happiness and justly-acquired wealth, are the rewards of disinterested hospitality; in the exercise of which virtue, one caution is necessary; namely, not to allow its operation materially to affect the capital of the fund which supplies it.

When you are enjoying the gratification of palatable food, if an humble stranger enter, let him not wait till other less savoury victuals be prepared for him, but cause him to sit down and partake with yourself.

The hospitable man, shall not ultimately find himself the poorer for his liberality; on the contrary, if you desire wealth to increase, practise hospitality, for *Letchemy** delights to dwell in the

* The goddess of felicity and plenty. See *Introduction*.

habitation of him who cheerfully exercises this virtue.

He who attends in the first place to the providing his dependent guests with plenty, and does not allow himself to eat till they are satisfied; need not be anxious about his wealth: he need not be careful to procure seed wherewith to sow his fields; for, lo, they shall yield grain spontaneously!

Such a man shall, in the next life, himself experience similar hospitality in the world of *Daivers*, whose welcome guest he shall be.

The blessing of hospitality cannot be fully estimated. However small our means, yet to bestow part of our substance on the worthy poor, will procure admission to the world of *Daivers*.

Ill got wealth, though buried under ground, will vanish; and when it is gone, the miserable owner shall justly, but in vain, ascribe his loss to the breach of hospitality.

As the sensitive plant shrinks from the slightest touch; so does an unkind look cause the countenance of the dependant guest to fall.

It may be added, that the mere smelling of the sensitive plant, will not, if it be untouched, occasion it to shrink; but a look, without a word, will suffice fatally to *close up*, as it were, the comfort of a dependant.

ON GRATITUDE.

A benefit conferred on those from whom we never experienced kindness, or expect return, deserves more than this world of clay, or even that of *Daivers*, can afford.

Such acts cannot be entirely remunerated.

A disinterested benefit rendered in the hour of distress, however trifling in itself, is to be estimated higher than a world bestowed on the prosperous.

Let him then, who experiences such generosity, ever advert to the melancholy season of meeting it, rather than to the mere amount of the relief afforded. A voluntary act of kindness is therefore incomparably more meritorious than the grateful return of it.

The wise man, who knows the inestimable value of disinterested generosity, will consider the former, compared to the mere return of obligations, as the lofty *Punnay* tree, to the smallest seed.

When a man returns a gratuitous act of kindness, he does well; but his merit, compared with that of his disinterested benefactor, is little greater than that of a servant, who renders faithful service in consideration of his hire.

Never forget, never desert him whose friendship has extended itself to you in the days of calamity. Remember it, if possible, through all your *seven* stages of human existence.

To forget a benefit received is scan-

dalous in the extreme; but instantly to cast away the recollection of the injuries you may have experienced, is truly great.

If he that has rendered you a voluntary disinterested service, should afterwards do you even a mortal injury; think of his former kindness, till you consider as such, even his evil-dealings towards you.*

He who frustrates the intended effects of great charities, commits an atrocious sin, which however there are means of atoning; but ingratitude is a crime which can never be done away.

To cut off the teats † of a cow; to occasion a pregnant woman to miscarry;

* This hyperbolic style, (which is apt to startle the correct ear of Europeans), seems to pervade all Eastern writings; especially the more ancient: and to have been perfectly understood by the readers of that day. We observe it particularly in some parts of our Saviour's exquisite sermon on the mount.

† The *cow* is held sacred by all *Hindoos*.

to injure a *Bramin*; are sins of the most aggravated nature: but more atrocious than those, is ingratitude.

ON JUSTICE.

It is incumbent on us impartially to consider what we severally owe to our enemies, our acquaintance, and our near friends; and strictly to render justice to each.

He who, duly weighing his duty to each of these different classes, proves thoroughly just to all; may be assured that his wealth shall not melt away like that of his neighbours, but it shall descend undiminished to his children's children; nay, his virtue shall extend itself to his whole *cast*.

Therefore whatever present advantage may accrue from a deviation from rigid justice, instantly resist and reject the delusive temptation.

We are often deceived in our estimate of the characters of men; but look to the good qualities and fortunes in life, of their respective children, and *that* will determine their own real merits; for the practice of justice is rewarded with a blessing on our children.

The upright shall be blessed with duteous offspring, while the unjust shall be barren.

He who, only in intention, is unjust, shall be no less punished than if that intention had been carried into execution: for to will evil is as criminal as to commit it.

The truly just man will not consider either the rank or meanness of his competitor or neighbour; but putting him on a footing with himself, and holding the scales of justice with an equal hand, he will render, to the poor no less than to the rich, his strict due. Such divine justice a good man considers as his most precious ornament.

The man who considers his neighbour's interest as entitled to the same scrupulous justice from him, which he would require to be rendered to his own concerns, shall with joyful surprise find his most ordinary dealings crowned with singular success.*

* I must not quit the excellent work here translated without doing it the justice to relate, that the great difficulty I found in comprehending the antique style of the original, deterred me from attempting to *select* the most striking parts of the composition (the whole of which would fill two or three volumes), and obliged me to translate the first few pages of it without discrimination. Its beauties are evident; its faults are hyperbole and tautology, common to all Eastern productions with which I have any acquaintance;—I have in some instances corrected the latter defect.

THE

HISTORY

OF THE

NELLA-RAJAH.

A HINDOO ROMANCE.

THE HISTORY, *&c.*

AFTER presenting my humblest obeisance to the illustriously divine VEESHNOO, I proceed to relate the history of the *Nella-Shuckra-veerty Rajah.*

Let all men as carefully adorn their minds with this choice history, as they would their persons with a breast-plate of precious stones; since whoever reads, or relates this narrative, shall enjoy all manner of happiness and planetary bliss.* Those who reverence the *Nella-Rajah* † shall never be approachable by *Shunnee,*‡

* This alludes to the *Nova Greggum,* or nine great luminaries, of which some account is given in the *Introduction.* They are supposed to influence human events.

† Thus, for brevity's sake, and with the authority of my author, we will contract the name of our hero.

‡ This *Shunnee* is no other than the spirit, supposed to preside over the planet *Saturn,* and which gives the *Hindoo* name to *Saturday.*

and the fortunate persons who hear this story shall thereby be taught how to walk in paths free from sin. In short, *Shunnee* shall not have power to afflict even the copiers of it.—As a signal proof that kings who forfeit the favour of VEESHNOO, are at his pleasure deprived of their honours; I relate this valuable history, the delight of bards, and of the wise in every age.

In former ages, the good but unfortunate king *Derma Rajah* wandering through a wilderness in company with his brothers, perceived a certain *Moonee** sublimely approach with his long entangled hair rolled up, his forehead

* *Moonee*, or *Moonee-Eeshuver*, are holy pilgrims, who, in reward of ages spent in abstinence and mortification, have obtained immortality and other great gifts. They are generally represented as residing in retired woods, but as no longer visible to the present degenerate race of men. They seem to be much of the same order of beings as the *Reeshees* or prophets mentioned in the *Introduction*. The term *Eeshuver* (which is one of the

marked with *veebootee*,* and his venerable person surrounded with numerous *Reeshees*. The Rajah humbly presented himself before this holy personage; and having with the utmost reverence paid his compliments, and wiped his sacred feet, he respectfully led him to a seat of verdant turf; when humbly folding his hands, the Rajah thus addressed the saint.

" O thou, resplendent with thy native " light, preserver of those that own thy " power, who canst do away all sins, who " art thyself the perfection of benevo- " lence, and art in continual meditation

most common names of *Shivven*) is often super-added to the ancient proper names, especially to the various religious orders, as *Yogue-Eesbuver*, &c. The name given to the *Moonee* in question, is *Perega Tubsoo*.

* *Veebootee* are the ashes of burnt cow-dung, with which, at this day, some casts of *Hindoos* smear their foreheads. The veneration in which the *cow* is held among *Hindoos* is generally known; and we have seen that *Derma-Daivee*, the god of *virtue*, is represented under the figure of an *ox*.

[library stamp]

"on the supreme purity! permit me to "inquire after the welfare of thyself and "thy holy disciples." To this compliment the *Moonee* with great complacency replied. "We thank thee, *Derma-*"*Rajah*, for your friendly attention, "though indeed to us pleasure and pain "are equal and indifferent. As for you, "good king, we are no strangers to your "merits; well does your name* accord "with your amiable disposition; but say, "what occasions me to meet you and "your noble brethren in this seques-"tered wilderness?—these are not the "usual retreats of courts." *Derma-Rajah*, with a deep sigh, and still folded hands, answered; "I will in one word "relate to thee the disgraceful misfor-

* *Derma-Rajah*, signifies "the benevolent, or vir-"tuous king." He is supposed, I think, to have flourished in the *third* age of the world, which closed about 5000 years ago.

" tunes that have brought me to these " sequestered wilds.

" The Rajah *Terrioten* has beguiled me " of my whole kingdom; and this, with " shame do I confess it, at play! he, O " preserving saint! he at this moment " actually enjoys it; but considering it " a breach of strict right to wage war, I " with my brethren and my wife, have " quitted our country; and, resigned " to our fate, reside, like hermits, in this " wilderness. We who have been luxu- " riously brought up by our fond mother, " are now reduced to subsist upon wild " fruits and roots, which we are com- " pelled painfully to pick, or dig for; we " too who lately reposed on soft beds, " and were lulled to rest with the sweet " notes of the *cooyel*,* are now obliged to " pass our sleepless nights on the hard

* *The cooyel* seems to be a favourite singing bird with the *Hindoo* bards, and its note is here well contrasted with the dismal yell of the jackall; which (somewhat

" ground, stunned with the melancholy " yell of jackalls. Didst thou ever be- " hold or ever hear of persons by the de- " cree of BRUMA* so utterly miserable?" The *Moonee* having comforted the distressed monarch, concluded his discourse with the following remonstrance. " But " is it fit that a person of your superior " character should grieve like the vulgar " tribe of kings? you have incessantly " around you your wife, your relations, " and fourteen thousand faithful follow- " ers: still numerous Bramins, many " raisers of the sacred flame, many glo- " rified by fire,† attend your fortunes,

resembling the moaning of a distressed child) often disturbs the impressive beauty and serenity of the moonlight nights in *India*.

* This work abounds with references to the office of *Bruma*, which has been specified in the *Introduction*.

† That widows in *India* will sometimes burn themselves with the corpses of their deceased husbands is well known; a spectacle indeed, which the translator has personally witnessed. This extraordinary practice, however,

"Beside these, you are accompanied by
"*Reeshees* and *Moonees*, great and holy
"persons, who charm the live-long day
"with delightful histories. The dis-
"tresses endured by kings even in the

has been so perfectly authenticated, and particular instances have been so fully detailed to the public, that he forbears troubling the reader with the recital. It is not however so generally understood, that an *appeal to fire* is, at this day, a very usual mode of determining differences among the original natives of *Hindostan*; the manner of procedure on these occasions is as follows: the defendant plunges his hand, up to the wrist, into a vessel of boiling *ghee* (an inferior species of butter); from whence it is no sooner withdrawn, than the hand is instantly rubbed with salt and *paddy* (rice before it is separated from the husk), then covered with a cloth, which is tied and sealed by two Bramins, in whose presence, as well as that of the accusing parties, the whole of the process is observed. At the end of three days the cloth is taken off, in the view of the same witnesses, when the hand, proving to be affected or not by the fiery trial, establishes the innocence or guilt of the accused. Often are those who submit to this test, pronounced innocent even by their opponents; in consequence it should seem of a genuine conviction, arising from (what they, at least, conceive to be) the infallible evidence of their eyes.

"former blessed ages; as much exceed "your trifling ills, as the elephant ex-"ceeds the atom. Under such alleviating "circumstances as I have just specified, "to grieve is utterly unbecoming: say, "O Rajah, could you even in your capi-"tal * enjoy such genuine, such rational "delight, as you possess the means of in "this wilderness? I must indeed profess "my astonishment that, surrounded with "such personages, you can mourn. What "comparison do your sufferings bear, "for example, to those of the *Nella-Ra-"jah*? He who was so eminently cele-"brated and resplendent with glory; "sovereign of *Neeshtee*, son of *Vera-"shain*; rich in justice and wisdom; "lord of seven of the *(eight)* divisions "of the earth!—His queen *(Tummai-un-"tee)*, a jewel of piety and chastity, had "presented him with two children, a boy "and a girl; when like you, alas! this

* *Aushtenaupoor.*

"mighty monarch was, through his rash-
"ness, fraudulently deprived of his king-
"dom; and, like you too, he owed his
"loss to gaming: separated from his
"children, his palaces, his property,
"and people, he and his wife were
"publicly driven from their own city
"into a dreary forest, where one only
"cloth served for covering to them both.
"There they lived upon roots and herbs,
"and were afterwards even obliged to
"act as menial servants to their for-
"merly tributary kings. Yet after all
"these accumulated distresses, they were,
"by the returning favour of *Veeshnoo*, re-
"stored to their kingdom and to happi-
"ness. Now say, what comparison your
"sufferings bear to his?"

The astonished *Derma-Rajah* submissively replied,—"Holy *Monee!* deign
"to acquaint me with the particulars of
"a history, which seems to bear so near
"a resemblance to my own. Did gam-

" ing then prevail in those blessed times! " If so, what reason have I, in these degenerate days, to blame, or to abuse " the son of *Teeroo-dauster!* I beseech " thee, to recount me this history at " large." The *Moonee* readily consented, and related in the following terms

THE HISTORY OF THE

NELLA-RAJAH.

In former days there flourished, by the blessing of *Letchemy*,* a most splendid city; none on this earth could compare to it: it overflowed with valiant heroes; in every quarter of it were continually to be seen elephants, various sorts of magnificent carriages and superb horses; there lofty *taingah* trees, and stately buildings, seemed emulously to stretch their proud summits to the

‡ Goddess of felicity. See *Introduction*.

skies; there flourished the venerable assemblies of elegant poets: the very doors of which were covered with gold and jewels; there splendid shops abounded, furnished with all that fancy could suggest a wish for; there women of unspotted chastity, and exquisite dancers, displayed the attractions peculiar to each; while the voice of joy and music filled the air. Impregnable citadels surrounded immense temples, whose towering gateways inspired each beholder with awe: in these was religious worship incessantly performed. This city, named *Neesthee*, was ruled by the *Nella-Rajah*; in his kingdom the government received only one-tenth of the produce, while the inhabitants enjoyed in comfort the remaining nine-tenths.* The people

* Were we not reading of the golden or silver age, we might here be tempted to suppose an error in the manuscript; and that the proportions of the produce of the lands, there stated as devolving to the government and

gave up the milk on one side of the teats of their cows to the young calves,

to its subjects respectively, ought to be *transposed:* at least, this idea might naturally occur to those who are acquainted with the wretched system of oppression and impoverishment which has too generally pervaded the administration of finance, among the natives of *India.* So far as the influence of the British government in that country extends, I trust that its agents in the revenue lines will prove the happy instruments (as, in several instances, they have successfully manifested their desire to be) of the more complete emancipation of its inhabitants from the unfeeling tyranny and insatiate avarice which mark the character, and (when uncontrouled) disgrace the conduct of most of the native managers and farmers of revenue.—It is impossible to refer to the administration of justice, and to the conduct of the revenue in the British settlements in *India*, without adverting to the important modifications these have recently undergone, under the memorable government of the MARQUIS CORNWALLIS.

The political wisdom and military talents of this great and good man (and what were no less indispensible to the complete success of his objects, than conducive to the honour of the nation he represented), his inflexible adherence to the most scrupulous good faith; his rare moderation and patience; have combined in producing a termination to an arduous war, too

taking only the other moiety; while the intelligent calves in like manner never

glorious to the British arms and character; too beneficial to the national interests, to be unknown, or unacknowledged in this country: but while *Lord Cornwallis* shall enjoy the high reputation the successful issue of the war against *Tippoo* has so justly acquired him, a mind like his cannot but derive a gratification still more refined in the silent recollection of his benevolent, though less splendid labours for the improvement of the internal security and comfort of our *native* subjects in *India*: labours, which have finally issued in the introduction, into the *financial* and *judicial* departments of Bengal, of a system, which being the result of fervent humanity and sound judgment, operating upon long experience and cautious investigation, affords the strongest grounds of hope that it will answer the proposed end; that of communicating new life and prosperity to countries which providence, in its inscrutable will, has subjected to a nation which was itself in a state of barbarism, when the former were flourishing in a high degree of civilization and science.

To the reader unacquainted with the administration of the British government in *Hindostan*, it will be necessary to explain, that the system the *Marquis Cornwallis* has been the means of introducing into the *revenue* department of Bengal, is the establishment of a *permanent*

attempted to draw the milk from the teats appropriated to the inhabitants. The whole government of the *Nella-Rajah* was administered with similar equity: and his controul extended even over the brute creation. One day, for instance, a bullock having strayed into the woods, approached a tiger, and gaily frisking about, chanced to strike the fierce animal with his tail. The ferocious tiger enraged at this supposed insult, hastily exclaimed; "and dost thou, "pitiful calf! presume to traverse this "wood, and thus amuse thyself in my

and *for ever invariable assessment* on the produce of the lands, opposed to the former mode of taxation, which, continually fluctuating, was deemed to present a fatal check to improvement. In the *judicial* system, his Lordship has separated the power of decision in criminal and civil causes, from the office of collector of revenue; in which, till lately, both the judicial and financial duties were blended. It is not necessary to possess an acquaintance with *Indian* affairs, to perceive the wisdom, as well as humanity of the *principle* at least, on which these regulations are founded.

" tremendous presence, more indifferent " to my terrors than even the huge ele- " phant?—I am aware, indeed, the *Nella-* " *Rajah*'s all powerful protection secures " thee from my immediate vengeance; " but how long will that last? like all " other kings, he too must one day die. " It is well! be assured that I will not " miss my opportunity of revenge." Scarce had the tiger thus vented his rage, when the trembling earth, re- splendent with extraordinary light, an- nounced the approach of the formidable SHUCKRUM* of the divinity; it came, and in the presence of the awe-struck behold-

* The *Shuckrum* is supposed to be a circular blazing weapon, of celestial construction, whose property and office it is, to execute the divine judgments with unerring rectitude. Its circular form is emblematical of the divine eternity; having, like that, neither beginning nor end. The *Shuckrum* is one of the symbols of VEESHNOO.

The name of the hero of this tale is in part compounded of this word *Shuckrum*, to denote the perfection and efficacy of his justice.

ers, punished the profane insinuation of the tiger, by severing his head from his body. In short, the excellence of the king preserved his people even from sin and its concomitant evils.

This wonderful prince was one day in the spring of his years reposing in a garden, on a bed of flowers, under the *parasada** tree, while the *moogry*, the *chumpauk*, the *myrtle*, and *vattee*, spread their fragrance around: beauteous birds warbled and hopped lightly to and fro, amidst whose simple chorus the *cooyil's* tender notes were pre-eminent; while zephyrs fanned the new-born spring. His heart, softened by the surrounding scene, yielded itself up to amorous thoughts: the image of *Tummai-untee*, daughter of *Beem-Rajah*, presented itself to his imagination: "All my subjects," exclaimed

* This tree is not in the present *degenerate* age to be found on earth. The flowers and shrubs afterwards mentioned are of the ordinary growth of *India*.

the inflamed youth, "declare that she "only is worthy of my bed; I am as-"sured she equals the goddess *Letchemy*: "grant, gracious VEESHNOO, that I may "with this fair one enjoy the utmost "bliss of love!" While he was pouring forth this amorous ejaculation a flock of milk white *aunnays*,* descending from the skies, like an undulating garland of pearls, skimmed around the astonished Rajah; who starting up, soon caught one of those lovely intruders; the rest of them, however, far from seeming terrified, hovered round their captive brother, while the radiant prisoner remonstrated with the king on his harsh treatment in seizing him. The prince endeavoured to sooth his little captive; and not without success; for soon assuming a more

* *Aunnays* are supposed to be a sort of birds of paradise. They are represented as milk white; remarkable for the gracefulnes of their walk; and endowed with considerable gifts.

composed tone, the celestial bird thus addressed him.

" Oh Rajah ! your breast we perceive " is inflamed with love ; know then that " we will gratify your wish by causing " the youthful *Tummai-untee* to be " yours." The delighted Rajah, however, expressing his doubts that a mere bird, though so wonderfully endowed with knowledge and speech, should be able to accomplish this great event, " Learn, sir," said the *aunnay*, " that " we belong to the world of *Daivers*,* " we have here no fixed habitations in" deed, but the thoughts of men are ne" vertheless ever open to us. Doubt not " then my words. You and *Tummai-* " *untee* are alone worthy of each other ; " and, until we have united you, we will " not return to our own world ; be con" vinced that *Daiver*-birds are incapable " of deceit : we will instantly fly to

* See *Introduction*, page 29.

" *Tummai-untee*, and prepossessing her in " your favour, shall return to report our " success."

The delighted king released the bird with these words;—" Prince of *aunnays*, " behold yourself free; but before you " depart, charm my ear, I beseech you, " with a faithful description of the per- " son and parentage of that celebrated " fair." " Most willingly," said the plumed orator.

" She possesses the mild brightness of " the moon; the *god of fire*,* nay, the " majestic sun himself is not more re- " splendent. *Beem-Rajah*, the famous " sovereign of *Veederapah*, having no " children, with a view of attaining this " prime blessing,† performed the usual

* *Augnée*; see *Introduction*, page 33. He is distinct from the *sun*.

† The popular opinion of the *Hindoos*, as to the modes in which their deities manifest their favour towards mankind, relate almost exclusively to *external* blessings; and

" devotions and sacrifices of fire; but " finding with grief that he failed of " success, he assembled his nobles, *Bra-* " *mins*, and other principal officers, and " being seated on a throne of precious " stones, placed in his hall of state, he " thus addressed them.—" Nobles, and " my other respectable subjects, hearken " to the words of your king! we are " taught that those only who possess " children are blessed; while the persons " who have them not, are far removed " from the world of bliss. I earnestly " long for children: the blessedness of " having them is most evident; for when " a man's situation is inquired into, what " is the question? not, what wealth, " what stores, what power he possesses; " but what number of sons and daugh-

among these they reckon as the principal, CHILDREN, *riches*, and *power*. They seem to have little idea of the internal gratification derivable from virtuous acts, a rational self-denial, and a clear conscience.

" ters he can reckon. To the parental
" ear, which is treated with the harmo-
" ny of his child's voice, how insipid is
" the most exquisite music! In short,
" the *father*, alone, is the completely
" happy husband. These considerations
" have determined me to set out upon a
" penitential pilgrimage to obtain this
" first of blessings. I delegate my au-
" thority during my absence to my prin-
" cipal nobles, and require the obedi-
" ence of all my people to their com-
" mands." Concluding this address with
" expressions of tenderness towards his
" subjects, *Beem-Rajah* with his queen
" prepared to depart, equipped like ordi-
" nary hermits, having their hair en-
" tangled * and rolled up, with a sin-

* Certain tribes of religious in *India*, are chiefly distinguished in their appearance by the excessive length and impenetrable entanglement of their hair: as they reject the luxury of moistening it with oil (which the natives in general use), it becomes sun-burnt, and of a

" gle pilgrim's dress each. Their affec-
" tionate people followed them with tears,
" till the *Rajah* insisted on their leaving
" him.

" To be brief; they proceeded on their
" travels, till they arrived at the cell of
" a celebrated *Moonee*, to whom present-
" ing their respects, they served him for a
" length of time as humble disciples and
" servants,* and walked in all faith and
" goodness. One day conversing with
" their holy master, the *Rajah* ventured
" to communicate his earnest desire to
" have a child, and entreated the favour
" of the saint's powerful influence to ob-

brick-dust hue; the whole forms a disgusting species of turban; nor have they any other cover to shelter their heads from the intense heat of the sun, and inclemency of the weather.

* When the wonderful gifts, as well as sanctity of these *Moonees* are considered, it will not be wonderful that kings should be represented as *serving* them. Accordingly the terms of respect applied to these saints border on adoration.

"tain this blessing. The *Moonee*, greatly pleased with his devout and humble conduct, promised to accomplish his wishes, and even assured him that he should have a son named after the *Moonee* himself, as well as a daughter, who should be called *Tummai-untee*. With this gracious assurance, he dismissed the *Rajah* and his queen; who overjoyed at their success, thanked him with the most humble expressions of grateful veneration, and taking their leave, hastened back to their kingdom, where with great pomp they resumed their royal authority.

"Agreeably to the saint's promise, they were in due time blessed with a son and a daughter; the latter excelled even her charming brother in every thing lovely and amiable. The delighted king considered himself possessed, in her, of the *milken sea*; and

" of the sublime mountain *Mairoo* :*
" with transport he declared, that in his
" daughter, resplendent as the moon, no
" mortal was so happy.

" Thus, Oh *Nella-Rajah!*" concluded the bird, " have I made you acquainted
" with the particulars of this princess's
" birth and beauty. We repeat, that at
" all events we are determined to unite
" her to you; doubt it not—rely on our
" words—which we will now proceed to
" accomplish."

To this the *Rajah* ;—" Prince of *aun-*
" *nays*, what return can I make for
" this favour; incline that charming wo-
" man to make me happy; haste, and
" return quickly." With these words, pressing the bird to his bosom, he dismissed it.

The *aunnay* rising to the skies joined

* See *Introduction*, page 43.

his shining companions, and all of them setting out with a fixed determination to make good their promise to their favourite *Rajah*, they journeyed without halting. The brightest *lotus** floating on the *tanks*, did not tempt their appetites, nor did the cool shade of verdant groves induce them to withdraw from the ardent rays of the sun, till with inconceivable swiftness they reached the city of *Tummai-untee*. There they found her in a situation precisely similar to that in which they had first seen the *Rajah*; namely, reclining in a pleasure ground on a bed of flowers. Her agitated mind too, was at the instant, filled with the idea of that young prince, of whose merits she had heard so much. The approach of the *aunnays* roused her from her tender reveries: they flew playfully

* *Lotus:* so I call the TAUMARAY, which grows in water; and abounds in the tanks (or artificial ponds), of India. It is the NELUMBO of *Linnæus*.

around her, and as if desirous to improve their own graceful gait by imitating that of this lovely princess, they from time to time stepped behind, before, and around her.—" Surely," cried the wonder-struck " princess, " *Munmoden*, the god of love, " who has fired my heart, has sent hither " these charming birds !" Desirous of catching the nearest of the flock, she and her handmaids began to chase them ; so eagerly did they pursue their bright object, that their neglected garments fell from their lovely bosoms, while their perfumed tresses floated in the rude winds ; till some of them having succeeded, brought their sweet captives to their mistress, who taking one in her hands, stroked it, and finding its body moist with perspiration * (the effect of their long journey), with playful cu-

* I apprehend this quality of sensible perspiration in birds will be admitted by naturalists, as possible only to those of *Fairy Land*.

Munmoden

the Hindoo Cupid

riosity she inquired the cause; as well as motive of their visit.

The smiling birds astonished her with this articulate reply; "Oh, daughter of "*Beem-Rajah!* who art thyself the very "ecstasy of love; dazzling as a bright "dagger suddenly unsheathed, mark our "words:—as no woman can compare to "you, so be assured no mortal is worthy "to possess such a treasure, except the "matchless *Nella-Rajah;* each of you is "alone worthy of the other. Know, lovely "maid, that through all the earth, there is "no country that we have not frequent-"ed; no prince with whose character "we are not intimately acquainted, and "yet we repeat, that *Nella-Rajah* alone "deserves to be the happy possessor of "your beauty. But why should we en-"large on the subject; he must be "yours. Recollect we are birds of *Dai-"ver*-land, we are of course incapable "of suffering ourselves to be seduced by

" any consideration to speak deceitfully.
" A disinterested regard for both of you,
" solely occasions our interference; why
" should you fall into the possession of
" any other *Rajah*, who could not suffi-
" ciently prize the blessing? In such
" hands you would be thrown away, like
" a fragrant nosegay in the paws of a
" monkey. In this earthly world do not
" women seek a desirable husband, with
" long prayers, fastings, and pilgrim-
" ages? but yet these would never pro-
" cure one so lovely, so powerful as *Nel-*
" *la-Rajah*, he is beautiful as the god of
" love; the only difference indeed between
" them is, that the one has a substan-
" tial body, the other none: nay, *Mun-*
" *moden*, to possess such a person, would
" undergo a pilgrimage of ages. The
" blessings of VEESHNOO and SHIVVEN
" are upon him. His mien is majestic as
" the moon at its full: he is bright and
" powerful as SHIVVEN; he is the favou-

" rite of *Letchemy* :—but the goddess of " eloquence herself* is unequal to do " justice to his perfections; how then " shall I attempt to delineate them. All " nations acknowledge him only, worthy " to be sovereign of the world; him, " whose power is equal to the conquest " of the great *keepers of the eight corners*† " *of the earth.* The very gods glory in " his prowess. Oh *Tummai-untee!* that " king was certainly introduced into the " world for some peculiar purposes. (Hi- " therto he had been a stranger to love, " but when he heard of your charms, he

* *Seeraswauty*, wife of BRUMA. See *Introduction*, page 23.

† The *Hindoos* suppose this earthly world to be guarded by eight celestial keepers, who have already been mentioned in the *Introduction*. Some of these will be found introduced in this romance, in a manner not indeed the most becoming their exalted natures, but perfectly sanctioned by the *Roman* mythology, to which the *Hindoo* bears a resemblance, in nothing more striking, than in the licentiousness and frailties of its deities.

" then became indeed enamoured). His " strength when roused is terrible as a " tempest; famous for truth and justice, " he proves himself a lion against op- " pressive kings: his worth is the de- " lightful theme of the most abstracted " *reeshees* and pilgrims. He is adorned " with spotless purity. Throughout his " kingdom he has levelled the inequali- " ties of the earth, and rendered it a flat " and smooth circle;* he governs the " whole with the unerring and irresist- " ible justice of the divine *Shuckrum.* " Not a prince exists on earth, that does " not acknowledge himself his tributary. " Unhappy the woman who aspiring to " such a partner should fail of success: " you, however, cannot fear; you are " worthy such a bridegroom. Nay, *Mun-*

* This circumstance might impress the English reader with an unfavourable opinion of the *Rajah's taste,* were I to omit remarking, that high lands are peculiarly unfit for the cultivation of rice.

" *moden* and his spouse *Ruttee*, perceiv-
" ing how adapted your charms are to
" the perfections of *Nella-Rajah*, will be
" jealous of your future mutual bliss;
" yes, *Munmoden* will envy him; he who
" with his *sugar cane bow* subdues the
" world, and with his magic power en-
" chants all mankind. Indeed it may be
" now said, that there are *two* gods of
" love. Thus much for your satisfaction:
" but of the precise period when you
" will be united to him, we must profess
" ourselves ignorant."

During this discourse, tears of mingled rapture and doubt streamed down the eyes of *Tummai-untee*; her whole frame was agitated with painful ecstasy, and her head languishingly reclined over her enchanting breast, while she thus replied:
" I have often, and from various quar-
" ters, heard the praises of the beauty,
" grandeur, and power of this prince;
" this universal report, confirmed by you

" birds of heaven, leaves me no room to
" doubt his merits: I will therefore freely
" confess to you, that I am deeply wound-
" ed with the shafts of *Munmoden*,
" and will own that from my child-
" hood it has been my constant prayer
" to *Seeraswauty* to render me the hap-
" py bride of *Nella-Rajah*. Cause him,
" then, sweet birds, to understand my
" attachment to him: enable us to be
" blessed with each other! Have not
" yourselves declared, that my virgin
" charms are worthy this accomplished
" prince, and of him alone?—Then haste
" away, prepossess him in my favour:
" there is none in whom I can confide
" but you; I have no handmaid in whose
" friendly ear I could venture to pour
" my griefs, and, in communicating,
" sooth them. I have now overstepped
" the bounds of delicacy, and opened my
" whole heart to you: If you render me
" this service, what return can I make?

"the earth and the world of *Daivers*,
"could I bestow them both, would not
"be an equivalent. When the rain falls
"on the parched fields, who can return
"the favour? no earthly being surely.
"Equally unable shall I be to compen-
"sate your goodness; but be assured,
"while breath remains in this body, I
"cannot forget it; believe, sweet *aun-*
"*nays*, that I am sincere in this profes-
"sion. Make known my love to the
"*Rajah*, and favour my wishes. But, oh!
"should I be ultimately disappointed,
"think not I will preserve my life,
"much less yield myself to any other
"Rajah! If this desired event does not
"take place, the shafts of *Munmoden*;
"the soothing hum of the beautiful *voon-*
"*doo*;* the music of the *cooyel*; the se-
"rene light of the moon; the breath of

* A beautiful species of beetle. Its body exhibits a variety of lively hues, while the wings, generally of a mixed green and yellow, have the appearance of *foil*.

"zephyr; the sound of the viol, will "to me be all equally indifferent. Let "him know this.; and, by your success "with him, stay my otherwise certain "departure from this world." "Sweet "maid," said the *aunnays*, "if we cannot "render you so easy a service, how insig- "nificant would be our power! are you "not our sister? we feel towards you as "if one common mother had produced "yourself and us: to you we will sup- "pose she gave birth with labour and "pain; to us without suffering: oh! then, "our sister, do not despair: we will cer- "tainly unite you to *Nella-Rajah*; nay, "we will not sleep till it is done! Re- "joice then and rely on our promise: "—are we not heavenly birds? are "we capable of falsehood?" With these words they took wing, and returning to the country of *Nella-Rajah*, they found the prince deeply smitten with love's shafts; his thoughts still entirely

engrossed with the loved idea of *Tummai-untee.* He was reclined upon a couch resplendent as the sun, placed under a canopy formed of the entwined leaves of the *punnay* tree, which stood near a *tank* of perfumed waters in a garden of *myrtle* and *moograys.*——What has become, thought he, of the *aunnays*; perhaps, attracted by some *lotus*-covered *tank*, they are loitering away their time in play. While his mind was thus engaged in doubt, the faithful messengers of air appeared, and one of them thus addressed him; "Oh, *Rajah! Tummai-*"*untee* is yours! reaching her presence "at a fortunate moment,* she became

* I have already mentioned the faith of the *Hindoos* in astrology. To that branch of it which regards auspicious or disastrous moments they are peculiarly addicted. A journey is not undertaken; a profession, or a service entered into; in short, no enterprize however trifling engaged in, without consulting the *Bramins* who compose their calendars, as to the propitious hour of embarking in them.

"inflamed with our description of you;
"she will be yours; your wishes shall be
"crowned. Such beauty even we never
"beheld! No mortal woman, nay not the
"*female angels* of VEESHNOO; the wives of
"the gods; or their fair musicians, are
"equal to *Tummai-untee.* Surely BRU-
"MA, conceiving that one moon was not
"sufficient to enlighten the world, has
"bestowed on it this new light. I do
"not exaggerate: BRUMA alone knows
"all her perfections. The soles of her
"feet have the appearance of clusters
"of scarlet-flower buds. Her well pro-
"portioned legs, firm and smooth as the
"polished plumpness of the *plaintain*
"tree, taper downwards delicately, as the
"little finger of her fine hand. Her
"waist is slender as the centre of the
"*woodookay.** Her navel is like the cir-
"cling eddy in a pure crystal stream.

* The *Woodookay*, is a musical instrument formed much like the outline of an hour-glass, inclining from

"The soft down upon her lovely person
"is regular and fine as the distant tract
"of a string of industrious ants. Her
"breasts are globular and bright as two
"golden water vessels. Her hands are
"white, tinged with pink, like the
"*flower of light*. Her form bears the just
"proportion and ardent brightness of the
"deep-red *kovay*-fruit. Her teeth seem
"the buds of the milk-white *moogray*-
"flower. Her round neck is polished as
"the *chank*.* Her nose is formed like
"the *coomilum*.† Her dazzling eye-balls
"beam in their lucid orbs like the shining

both ends, to a point in the centre; the slenderness of which affords ground for the simile.

* The *chank* is a sea shell, smooth and glossy: it is one of the symbols which distinguish the person of VEESHNOO, on which account the *Hindoos* hold it in great veneration, and wear it in rings and other ornaments. It is also placed in many of their temples. It is found chiefly on the south coast of *Coromandel*, and is an article of commerce to Bengal, &c.

† A flower.

" *voondoo* fluttering on a *lotus* leaf. Her
" eyebrows are arched like the death-
" dealing *bows* of the gods. Her crescent
" forehead is turned like the moon in its
" infancy. Her hair glitters with the
" variegated hues of the *voondoo*'s wings.
" Her face has the mild radiance of the
" full moon. Her person is pure and
" resplendent as gold of 100 *touch*.* Her
" gait is more graceful than that of *aun-*
" *nays*; and to crown all, her heart is un-
" spotted as chastity itself. Hereafter, in
" your embraces she shall overcome the
" all-subduing *Munmoden* himself. Such
" is *Tummai-untee*, whose charms I have
" but faintly described. To do her jus-
" tice, would require a thousand eloquent
" tongues. Oh, prince! as we described
" your charms to her, her eyes became
" lighted up with love; and she passion-
" ately exclaimed, that she was resolved

* The mountain of gold, called *Mairoo*, is said to be of 1000 *touch*.

"either to be yours or not to live. We
"call to witness to the truth of our re-
"port, that preserver of all created be-
"ings, the divine husband of the goddess
"*Letchemy*; even the supreme *Narayen*.*
"When you are united to her, your
"tender doubts will be relieved; you
"will know that we have not deceived
"you."

The *aunnays* with this speech took their leave; when the still doubtful king, exhausted with watching and agitation of mind, fell at last asleep; his dreams, however, still presented the lovely *Tummaiuntee* to his imagination; and he rose after a short and troubled rest: oppressed with love and anxiety, he spoke to no person; he refused food and sleep; he employed himself only in singing the praises of *Auree*; he would not touch his musical instruments; and so passed his

* One of the names of VEESHNOO, as is the following appellation of *Auree*.

tedious hours, that every moment seemed an age. Let us leave him, to view the situation of *Tummai-untee.*

From the moment the *aunnays* left her, her heart was overwhelmed with love, yet distracted with doubt. At the mention of the *Rajah's* name every nerve vibrated, and she would start like the poor fawn deprived of its mate. She utterly neglected her music, her ornaments, her clothes, her perfumes. She loathed food, and could not sleep; she took no longer notice of her favourite parrots. She would not speak to her attendants. She had no delight in her garden; nor did she bathe as usual. Her bent arm was always supporting her drooping head; while with incessantly-flowing tears she thought only of *Nella-Rajah.* She regarded no person, or if perchance her eyes lighted on her women, she would (quite contrary to her former practice) find fault with them. At other times

she would sink to the earth, overcome merely with the violence of her passion. She could not endure the solemnly musical hum of the *voondoo;* she would reproach even her parrots; and direct the melodious *cooyel's* song to be rewarded with blows. "Have those *aunnays,*" she would exclaim, "indeed returned to "the *Nella-Rajah,* or do they deceive "me? Perhaps, however, they have been; "and he is insensible to my love: per- "haps he may possess many women as "beautiful as myself: but yet, it may "be, that after all he is smitten with the "description made of me. Delightful "thought! would I could know what "distance his capital is from hence!"

Sometimes she endeavoured to sooth her passion, and to satisfy her inquiries, by conversing on the subject with her servants; if they did not instantly appear at her call, she would peevishly exclaim; "So, women! you get together

" to deride me: I see it is so; but be- " ware." If a refreshing zephyr blew, it threw her into a tremor. When she was with difficulty prevailed upon to walk in her garden, if a flower or leaf dropped, she started with terror. A melodious song would tingle every nerve; and a cheerful speech irritated her. She would send servant after servant for a single trifle; and when they went to execute one unmeaning commission, she would issue a different order. Her doubts of the *Nella-Rajah's* love, caused this wonderful transformation, from gentleness to peevishness and passion.* Her handmaids seeing no end to these extraordinary excesses, at length ventured to

* Through all this extravagance, it is amusing to review the language and effects of violent love, as represented in a country and a period so remote and different from our own. It serves to prove, that as in all ages and places, nature is essentially the same; so has the powerful influence of the little mischievous god, been uniformly felt and acknowledged through all.

remonstrate; "Whence, dear madam," said they, "this excessive grief? what occasions you thus to pine with despair? "surely some dæmons, assuming the form "of these mischievous *aunnays*, have caused this misery. Yes (said they one to "another) they it is that have inflamed "her with the image of this *Nella-Rajah*. Ah! those *lotus*-fed *aunnays* have "bewitched our sweet girl with their enchantments. Observe, my friends, the "terrible effects? she neither eats, sleeps, "or speaks. She no longer amuses herself with us, but thinks only and incessantly of this *Nella-Rajah*. What "shall, what can, we do?" These faithful attendants, alarmed at the progress of her passion, after consulting together on the subject, came to the resolution to acquaint the king, her father, with all the circumstances of it; and approaching his presence, thus addressed him. "It is now long since you entrusted

"your only daughter to our care, and "we have with affectionate solicitude "reared her, from infancy to this present "period of her womanhood; but alas! "we must decline any longer undertak-"ing the charge. You are surprised, "sir; we will explain the reasons of "our conduct. A short time ago some "beautiful *aunnays* descended from the "skies, and hovered playfully around "your daughter, seeking to engage her "attention. She immediately caught "one of these treacherous birds; thus "eagerly grasping, as it were, the fet-"ters which were so cruelly to gall "her:* for her willing captive, avail-"ed itself of the occasion to paint the "perfections of its employer *Nella-Ra-"jah*, in such bewitching colours, that we "are convinced his image can never be "effaced from her imagination. We real-"ly cannot endure to behold our dear

* A common proverb in India.

"child so overwhelmed with her new "passion, which indeed exceeds every "thing of the kind we ever witnessed or "heard. Oh, sir! we have tried every "medicinal art, every amusement, every "endearment in vain;—nothing can "sooth her. The fever of her love is "so violent, that it dries up the myrtle "and *lotus*, of which her bed is composed. "She cannot bear the sight of her pearls, "or her sandalwood, and other perfumes. "Surely VEESHNOO himself must have "assumed the form of the *Nella-Rajah* to "occasion her breast to be thus immo-"derately inflamed. Permit us, how-"ever, under these circumstances to "suggest to your majesty, the propriety "of publicly announcing your intention "to dispose of your daughter in mar-"riage. All the kings of the earth will "come to seek such a treasure; and "among them this *Rajah* will no doubt "appear. Whoever of them then proves

"most worthy and acceptable, may be "honoured with her hand.—Surely no "species of insanity is equal to the deli-"rium of this poor maid!"

The old *Rajah* upon reflection approved this advice, and followed it. No sooner was his intention made known than fifty-six monarchs* appeared, and co-

* It would appear from some parts of this, and of other works, that 56 was the supposed number of kings on the earth in the days we treat of; yet are the same amount given as the tributaries of *Nella-Rajah*. It will not require a very critical review of this romance, to discover in the course of it some other inconsistencies, equally obvious, in the construction of the plot. Such as these tributaries *contesting* the prize of beauty with their sovereign; the king of the *Daivers* being content to put himself on a footing with three of his subjects in regard to *Tummai-untee*, &c.

But, I believe, it will be found that all *Eastern* compositions whatever, are deficient as well in that logical arrangement both of arguments and facts, as in the freedom from direct tautology, which are now so generally to be found in modern European writings, as to be indispensible even to an ordinary paragraph in a newspaper. With regard to the tale before us, it will be re-

vered the country around the *Beem-Rajah*'s capital with their chariots, elephants, and suite; among the rest, as was expected, the *Nella-Rajah* himself took up his station.

At this juncture the great *Moonee-Eeshuver Nardah** flew to the world of *Daivers*, and approaching their sovereign *Daivuntren*, seated in his celestial hall of state, which overflowed with myriads of deities, he blessed the heavenly king, and said, "Agreeable to your de-"sire, to have reported to you any ex-

membered, that it is offered to the public, not chiefly for the intrinsic merit of the composition, but as it serves to illustrate the *Hindoo* system of mythology; and at the same time, to exhibit a specimen, not incurious, of the ancient literature, and style of romance in particular, of this extraordinary people.

* *Nardah* is one of the musicians of the *Daivers*. By the title of *Moonee*, here bestowed on him, he seems to unite the characters of saint and musician. The same union of saint and bard will be found in the person of David, and other prophets of old.

" traordinary occurrences that may pass
" in the earthly world, I have now to
" communicate a singular event. *Beem-
" Rajah* having made public his intention
" to give his daughter in marriage, no
" less than fifty-six royal candidates for
" the honour of her hand have appeared.
" The beauty of that princess is great be-
" yond description: in one word, it ex-
" cels even that of your divine queen *In-
" deeraunee.*" The curiosity of *Daivun-
tren* being inflamed with this informa-
tion, he only waited the conclusion of *Nardah*'s narrative to set off with three of the *eight guardians** of the earth, and mounting his golden car, descended on the spot where this great scene was exhibited. He no sooner perceived the beauteous *Tummai-untee,* than he exclaimed, " Is this living refulgence some
" fine wire of pure gold? is it the flowery

* *Gouberen,* god of wealth, *Varoonen,* of the sea, and *Eemen,* of death and hell. See *Introduction,* page 33.

"arrow of the god of love? or is it a "flash of lightning?" The enamoured *Daivuntren* pointed her out to his three companions, saying,—"Behold her, and "say what being can deserve to be blessed with her!" Presently after this, perceiving the *Nella-Rajah*;—"There," cried the king of *Daivers*, "there is "the man alone worthy such a bride. "Among mortals he is *Munmoden*, the "god of love himself. He resembles the "morning sun: were our heavenly fe- "males to see him, they would reject even "us. Talk no more of the beauty of the "moon. Behold, under that umbrella, "is the full moon in its glory. Nothing "but the peculiar favour of VEESHNOO "could bestow such a person. There is "the man that truly deserves *Tummai-* "*untee*. Why do those other petty Ra- "jahs vainly follow him hither, like a "string of puny ants, attempting to trace "the steps of an elephant? Dare they

"flatter themselves that *Tummai-untee* "will endure them? But, my compa- "nions, she is worthy even of our love; "and one of us must possess her:—it is "resolved. To guard, however, against a "failure of our views, we must have re- "course to stratagem. To this end, as "we cannot prevent her from seeing him, "we will employ this very *Rajah* as our "emissary with *Tummai-untee*. This "office will expose him to shame in her "eyes: and oh! when that beauteous "maid alights in our delightful world, "her charms shall humble the pride of "my queen *Indeeraunee*. Fly then, and "invite him hither."

One of the great keepers went accordingly for this purpose; and perceiving the *Nella-Rajah*, supereminent among the group of kings like the moon shining amidst twinkling stars, he summoned him to the presence of *Daivuntren*. *Nella-Rajah* instantly obeyed, and

appearing before the king of *Daivers*, with folded hands he paid his respects; reverently exclaiming at the same time, "What good deeds can I in former existence have performed, to procure me "the bliss of beholding the king of *Daivers!* Command my services, I beseech "thee; for those who are so happy as to "serve the *Daivers* are blessed indeed!" To this, *Daivuntren* gravely replied; "There is indeed one important service "you can render us, which we should "consider as a thousand; and it is such "an one as can be accomplished to our "wishes only by yourself. Learn then, "that love towards this *Tummai-untee* "has brought us hither; and it is to act "as our messenger and advocate on "this occasion that we have sent for you. "Go then, *Nella-Rajah*, and prevail upon "this fair one to choose one of us for her "heavenly bridegroom. Do not hesitate from the apprehension of your

" part in the transaction being discover-
" ed (if apprehension you can entertain
" on such an occasion); for we will take
" measures so to disguise your counte-
" nance, as to cause you to be unknown
" to all, except to *Tummai-untee* herself.
" Go, and know we rely on your fidelity
" for success."

The disconcerted *Rajah*, who little thought that his tender of services would be accepted, only to be employed in an office so degrading as that of procurer, after lamenting in secret his hard fate, thus addressed *Daivuntren*: " Oh, king
" of *Daivers!* in this world we are
" taught, that those who engage in low
" intrigue, who use masks and similar
" deceptions, are to be considered as jug-
" glers,* and as wretches void of all fear

* The *Hindoos* consider jugglers of every description as connected with evil spirits; and really some of their deceptions are so wonderful, that no person who witnesses them will be surprised that this idea should prevail

"of sin; and dost thou propose this "sinful office to me? But further; I "also came hither as a suitor to this "lady; and shall I (a monarch and "a lover), forego that character to act "the menial, the common go-between in "a love affair? All my subjects would "hold me in deserved contempt. Be-

among a people naturally superstitious. Not their slight of hand only, but their singular pliancy of body is also a source of extraordinary exhibitions: several persons, for instance, who have visited the coast of *Coromandel*, have seen these jugglers perform what is called "*swallowing* "*the sword*;" which consists in conveying a piece of iron (in the form of a two-edged sword, but blunted at the edges, and also rounded at the point) fairly down the throat to the depth of *a foot and a half* from the lips. This sword too is so thick and badly tempered that scarce any exertion will bend it in the least degree. This is a fact, which I understand the faculty in England, in general, consider physically impossible; but though they may not be disposed to *swallow* the sword, on my authority, many of their medical brethren from *Madras* can assure them that they have witnessed the actual performance of this exploit. The value of a shilling or two will there, at any time, procure the sight of this exhibition.

" sides, I am no less incompetent than dis-" inclined to this task. Used to the com-" manding tone of princes, I am an utter " stranger to the insinuating art of win-" ning a woman's heart by smooth ha-" rangues. Oh, sovereign of *Aumaurah-" puttee!* is it becoming thy dignified na-" ture and station, thus to degrade your " servant? Beneficent prince of *Daivers*, " is it possible that such a project can " have brought thee from thy paradise? I " repeat, however, that I must absolutely " decline this extraordinary commission; " and humbly beseech thee to excuse me " from it." To this *Daivuntren*: " You, " whose truth and good faith are so high-" ly celebrated; you, who voluntarily of-" fered your services without reserve; do " *you* now withdraw your royal word so-" lemnly passed in my presence? Say, is a " breach of promise then deemed honour-" able among the kings of the earthly " world? To be plain; we know that wo-

"man to be so much enamoured with your "character, that she will refuse nothing "you propose to her; no, not even this "trying requisition. And will any con- "sideration induce the *Nella-Rajah* to "break his word to us: and decline ren- "dering us a promised act of kindness, "within his power to execute? But do "you imagine that we could not com- "mand, nay, enforce the services of what "messengers soever we chose to employ? "Know, that SHIVVEN himself cannot re- "fuse to listen to our requests. And do "*you* presume to hesitate; nay, to speak "disparagingly of our enterprise? Learn, "sir, that other kings would consider it "as reflecting an additional honour on "their station, to find that we had conde- "scended, on any occasion, to employ one "of their order. In fine, if you render us "this seasonable service, your fame shall "be exalted above the sublime mountain "*Mairoo*, and your honour be eternal

"as the holy *column of fire.** You can-
"not be ignorant, that to oblige the *Dai-*
"*vers* in a single instance, is more bless-
"ed than to promote at your own ex-
"pence a million of marriages on earth?
"Do not then, like a rash and ignorant
"king, neglect the desires of *Daivers*."

This discourse awakened the reflections of the *Nella-Rajah*. "It is impos-
"sible," thought he, "for me to foresee,
"much less to defeat, what may prove the
"inscrutable intentions of BRUMA in this
"matter; and at any rate, who am I, to
"dispute the will of *Daivers*?" Turning therefore to their amorous king, he declared his readiness to obey his commands. "Proceed then," said *Daivun-*

* This refers to SHIVVEN's assumption of that form; the history of which has been given in the *Introduction*. On the hill of *Trinomallee* a great annual feast is celebrated in commemoration of this event, which is signified by a light suddenly exhibited on the summit of the hill.

tren;—"but should *Tummai-untee* and her "handmaids express any admiration of "your person, remember effectually to "impress them with the fact that you "are merely our messenger: listen not "to your own praises, but do justice to "our greatness." The *Rajah* took his leave with assurances (perfectly sincere) of acquitting himself with fidelity of the commission he had been induced to undertake; he could not, however, he observed, answer for the princess's determination, which the decrees of BRUMA could alone ultimately influence. When he reached the presence of *Tummai-untee*, she no sooner beheld him (now for the first time) than she was struck with admiration and amazement. "Is this," cried the astonished virgin, "*Munmoden*, "the god of love? or is it the sacred "VEESHNOO?" Her trembling limbs could no longer sustain her, and she fainted in the arms of her handmaids.

As soon as she had recovered herself sufficiently to listen to the *Nella-Rajah*, he thus addressed her: " You see before " you, madam, the sovereign of *Neeshtee;* " but he comes hither solely in the cha- " racter of a messenger for others; be " pleased then to listen to the purport of " my wonderful embassy. *Daivuntren*, " king of the *Daivers; Gouberen*, god of " riches; *Varoonen*, ruler of the ocean; " and *Eemen*, lord of death; have descend- " ed on earth, purely from love towards " you: and it is, in short, to learn of " which of these it is your pleasure to be " the bride, that I have been directed to " wait upon you. These personages are " supereminently great and mighty; they " are *Daivers*; they are in the number " of *guardians of the eight sides* of the " world; they are invincible; and yet " it is no less true than wonderful, that " they deign to propose to make you " their bride! To paint the bliss you

"can now command is beyond my abi-
"lities; I can only remind you, that
"if you comply, a glorious immortality
"is yours. There will be, in the world
"of gods, no females equal in dignity to
"yourself; and as for earthly women,
"no pilgrimages or penances could pro-
"cure them such honour. In those di-
"vine abodes, through all eternity, are
"the holy *Kaumaden*;* the *gurpicah*
"and *parusaudah* trees. There, in short,
"dwells absolute perfection. I am de-
"sired moreover to assure you, that these
"*Daivers* will utterly discard their pre-
"sent favourites, to attach themselves
"only to you. Thus do they seve-
"rally describe their perfections; "Tell

* *Kaumaden* is a holy cow with wings, whose celestial milk, flowing as required, supplies with abundant nourishment the numerous inhabitants of *Daiver-Logum*. She was produced from the *sea of milk*, when VEESHNOO, in the form of a tortoise, and by means of the mountain *Mairoo*, raised such a commotion in that ocean. See *Introduction*, page 15.

" her," cried *Daivuntren*, " that I am " king of *Daivers;* that, as I can com- " mand all things, so will I withhold " from her none. *Eemen* announces to " you, that as on earth he bears the ho- " nourable appellation of *Derma-Rajah*, " so with him you shall be a stranger to " want of every sort. *Varoonen*, king of " the ocean and of rain, amorously de- " sired me to whisper in your ear, that no " husband can compare to him, for that " he is the source of wealth and gran- " deur. Lastly, *Goubaren* assures you, " that his palaces overflow with precious " stones of the *nine* different sorts;* that " when you arrive there, you shall live " with him in infinite splendour, and in

* The *Hindoos* reckon nine different sorts of precious jewels or stones; which together are called the *Nova-rettum*.

They are as follows: The coral, pearl, cat's-eye (ko-maitur), emerald, diamond, sapphire, topaz, ruby, and another, with the name of which I am unacquainted.

"unrivalled love. Oh, woman!* listen
'to my counsel, and choose one of these
"deities for your glorious bridegroom."
Tummai-untee, confounded at this harangue, which, however, she could not believe to be serious, thus replied. "Do you
"then, *Rajah*, you who, through the agen-
"cy of those bewitching *aunnays* have
"gained entire possession of a heart which
"still smarts under the shafts of love, do
"you come hither only to amuse yourself
"with the delivery of this strange mes-
"sage!—Is this kind? is it becoming

* I have retained here the original phrase, as it serves to mark the simplicity of expression of the ancients; and which to those unused to the language of early times is apt to appear as partaking, in some instances, of rudeness, and in others of indecency, while neither were conceived or intended by the writers. A coarseness of phrase proves, indeed, want of refinement, but it does not necessarily argue depravity of morals. It may be observed, by the way, that this remark applies to the *sacred records*; particularly those portions of them which were composed in, and consequently adapted to, the early ages of mankind.

"your character, thus to sport with a "weak female's hopes and fears? You "need hardly be told, that solely with "the view to draw you hither, did my "honoured father invite the kings of "the earth. Is it to ascertain the truth "of that unkind proverb; "the mind of "a woman resembles that of *paigoels*,*" "that you are come to try my sen- "timents with this wild fabrication? "If so, you will find in me at least, one "exception to the ungenerous remark. "As to your pretended message, if I must "take notice of it, I answer in one word,— "that I am a woman; they are *Daivers*; "and would gods then think of sending "such a message to a poor earthly girl? "I consider myself the humble daughter "of the *Daivers*; and have accordingly "constantly besought them to accom-

* The proverb is in the original pointed by an alliterative resemblance between the words, *woman* and *paigoel*. See *Introduction*, page 28.

" plish my wishes with regard to you. " They are my fathers; how then would " such a conduct become them? Besides, " am I to believe that so eminent a mo- " narch would condescend to act as an or- " dinary messenger; and that, in so ig- " noble a cause? No, you would decline " such an office, were the *Daivers* capable " of proposing it. But supposing you, for " a moment, to be serious, and that it is " actually possible the consideration of " their dignity might overcome your " feelings; if so, tell them from me, that " for *Daivers*, who possess heavenly fe- " males, to appear in this earthly world " merely to seek a mortal woman, is not " honourable to their exalted natures. " Now then (dropping that absurd part " of the subject), let me hope you will " declare, it is to honour me with your " choice that you have taken the trouble " to come hither; or if that is not your in- " tention, express it forthwith; and leave

"me to die :—for never, never will I give "my hand to any other. Remember, "I hereby solemnly announce, that I "shall consider none but yourself as my "bridegroom, and that I shall for ever "deem all other suitors (whether gods or "kings) solely as my venerable fathers."

Nella-Rajah, beholding *Tummai-untee*, with stifled emotions of rapturous tenderness, while she made this animated speech, replied; "Oh, madam! again I "must assure you, that I come hither "merely as the messenger of the *Dai-"vers*, and cannot therefore but express "an entire disapprobation of this extra-"ordinary language. Consider again for "whom it is I plead; personages no less "than *Daivuntren*, sovereign of all the "*Daivers*. *Eemen*, the arrester and level-"ler of the unjust: *Gouberen*, who posses-"ses perfect virtue, and can do away sins:*

* The connection between the attributes of the god of riches, and the qualities here ascribed to him, is not

"and *Varoonen*, whose irresistible powers
"can overcome all difficulties. And do
"you really talk of rejecting proffers of
"marriage from beings endowed with
"such gifts? beings in continual re-
"collection of that holy *Naurayen*, who
"reposeth on the sacred serpent *Autee-*
"*Shaisun*;* and all this for whom? in fa-
"vour of a mortal man! To persist in
"so unworthy a preference, would render
"you the scorn of womankind. Who
"on earth can, like these *Daivers*, ensure
"to you the homage not only of men,
"but of *Aushurers*, of *Kinnerers*,† and
"other superior beings? We mortals

very obvious: unless, indeed, we suppose that riches may be consistently substituted for charity, on the score of their sometimes serving, like the latter, to "cover a "multitude of sins."

* *Antee-Shaisun* means literally "old serpent." He is represented with a thousand heads, as floating on the *sea of milk*, and bearing on his accumulated folds, the reposing body of VEESHNOO.

† See *Introduction*, page 31.

" seek admission into the humblest man-
" sions of the world of *Daivers* at the
" expence of long, and painful penances.
" Who then can possibly approve of your
" preferring to a glorious union with
" them, the hand of one that is not equal
" to the very dust under the feet of these
" mighty beings? Be then persuaded,
" and correct your fatal error."

Tummai-untee, terrified at this earnest seriousness, could at first only answer with a flood of tears. But recovering herself in some degree, she thus addressed him. " Oh, Rajah! I have already
" declared that I honour and reverence
" the *Daivers* as my celestial parents;
" why then will you still talk of them
" in the unbecoming and odious light of
" lovers. You only are my husband. I
" would consider myself as yours, and
" yours alone: realize but this my de-
" claration, and I am blessed to my ut-
" most wish. But if you reject her

"whose heart you have subdued (mark "my words, and consider yourself the "guilty cause of my untimely end), I "will not live. The death of an inno-"cent woman, whose sole crime is "excessive attachment to you, shall "with intolerable weight oppress your "conscience. You are too well ac-"quainted with human nature to be un-"aware that women are not afraid to die; "why then will you bring upon your "mind such a burden? Return, *Nella-"Rajah*, return to the *Daivers*; repeat "to them what I have told you, that I "consider them as my fathers, and that "it is absolutely impossible for me to be-"lieve that they can have connubial "views towards their own child, and she "an earthly woman."

The *Rajah* finding her determined, took his leave, and reported *Tummai-untee*'s answer to the gods. Disappointed as they were, they did justice to his fide-

lity in the following terms. "On our "account you have submitted to a mor- "tifying and painful office, and you have "displayed a degree of integrity on the "occasion, to which we freely confess our- "selves unequal. But we are not so un- "reasonable as to expect you to over-rule "the decrees of BRUMA, and his supreme "pleasure with regard to us. When an "agent succeeds, he is praised; but does "it follow that his failure is to be cen- "sured? Surely not.—Depart in peace, "and be assured we can never forget "your kindness."

As the *Rajah* slowly returned to his camp, his mind engrossed with the extraordinary circumstances he had just witnessed, he was interrupted by persons playing on various musical instruments, who came with great state to usher him and the other royal visitors into the capital of *Beem-Rajah.* The inhabitants mounted to the very tops of their houses

to witness the procession; while both matrons and virgins threw around the *Nella-Rajah* the matrimonial *yellow-stained rice*;* and holy women held up towards him the most efficacious charms against necromantic malice.† All joined in one sentiment of joyful amazement when they beheld the *Nella-Rajah*. "He "is beauteous," said they, "as the full "moon; young, virtuous, and bold, his "countenance is benign, and auspi-"cious as that of *Letchemy*. Many *Ra-"jahs* are indeed come hither, but we "see none to compare to him." While

* It forms a part of the ceremonial of a *Hindoo* marriage for the parents and near connections of the parties to sprinkle over them some grains of rice, stained with a yellow substance called *munjal*.

† The *Hindoos*, and the *Mussulmen* no less than them, have great faith in the power of certain amulets and charms; which they attach to the persons of their children, and particularly to their horses, for the purpose of guarding them against the pernicious influence of the inimical eyes which may chance to light upon them.

the more elderly women thus expressed their just admiration, the love-smitten virgins silently heaved soft sighs; and were so anxious to see the utmost of the lovely stranger, that they never suffered their eyelids to close even for a moment, while their neglected garments almost dropt from their swelling breasts:—could BRUMA then create such a mortal! thought some. Surely it is the sun, or the moon, or *Gouberen*, or *Daivuntren*; or is it the *god of fire*; or, more probably *Munmoden*?—No, it must be VEESHNOO himself. Were he mounted on a white elephant, we should conclude him to be the king of *Daivers*. Did his hand grasp a flash of lightning, we should recognize the god of love. Did he bear the *chank* and the *shuckrum* we should know him to be certainly *Naurayen* himself.*

* The white elephant is the symbol and conveyance of *Daivuntren*; the *chank* and *shuckrum* are likewise sym-

Mean while the *Nella-Rajah* gracefully traversed the admiring crowd, in company with the other fifty-six *Rajahs*, till they at length reached the palace of *Beem-Rajah*; who graciously received the whole of the royal party. He provided them with apartments, entertained them sumptuously, and furnished them with *beetle*, dancing, and every possible luxury.* The whole city too was decorated in honour of their visit.

The next day, he directed the handmaids of his daughter to adorn and convey her to his presence. After bathing their beauteous charge, they cloathed her with garments of woven gold; gracefully

bols with which two of the four hands of VEESHNOO are usually furnished. The arming the *Hindoo* Cupid with a flash of lightning is, I think, an idea singularly delicate and appropriate.

* The original expression is "six sorts of food," and as that number is always used to express the *utmost* extent of luxury in *eating*, it exhibits a pleasing idea of ancient simplicity in that article.

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rolled up her hair; introduced the *maui* into her eye-lids; and fixed the *tellertum** on her forehead; they also fastened on her nose and forehead-jewels; her bracelets, ear-rings, a necklace of precious stones, her pearl garlands, her girdle; her feet and ankle ornaments. Having at length completely equipped the charming *Tummai-untee* in her most splendid apparel, they led her to view in a mirror her reflected charms; then placing her under the shade of an umbrella of pearls, the handmaids slowly conveyed her to her father; who embracing his daughter,

* The *maui* is a jet black composition of soot mixed with oil, and is by the women of *Hindostan*, whether *Hindoos* or *Mahomedans*, universally introduced into the edges of their eyelids; the effect intended is to give animation to the eye. The *tellertum* is a paste worn by some casts on the forehead (as the ashes of burnt cow-dung, are by others), as at once an ornament, and an indication of their tribe and religious profession; the more ornamental *tellertums*, especially those of the women, are composed of *sandal*, beaten rice, &c.

seated her on a sumptuous palanqueen. After the necessary formalities, he cried, "Go forth now, my child, and freely "make your choice from this assemblage "of kings." Then causing her to be preceded by his grandees and officers of state; he himself carefully followed with great pomp. Her handmaids surrounding her palanqueen, pointed out to her notice the different *Rajahs*, and declared their respective merits and dignity as she severally passed them. When she reached the spot where stood the sovereign of *Neeshtee*, and her attendants were proclaiming the celebrated name of *Nella-Rajah*, she suddenly perceived *five* persons standing together, each of them exhibiting the exact figure and countenance of the *Nella-Rajah*. The astonished *Tummai-untee* instantly shrunk back to avail herself of a moment's reflection; when it immediately occurred to her, that this must be some

deception of those *Daivers* who had already wooed her. I must not, thought she, affront them with a direct rejection of their loves, lest they curse me; but I will contrive, by address, to engage them on my side against their own schemes. Vaulting, without further hesitation, from her palanqueen, as in respect to the acknowledged presence of the gods, she prostrated herself before them, and thus bespoke the *Daivers*;—" I am confident " that, under these appearances, my ho" noured *Daivers* have deigned to visit " their child. Receive then the homage " of your innocent and simple daughter, " who reverences you as her divine fa" thers. Condescend to manifest your" selves to her in your natural forms, " and complete your bounties, by gra" ciously bestowing upon her the *Nella-* " *Rajah* as her bridegroom."

The presence of mind of *Tummai-untee*, and the language of her prayer, so af-

fected the *Daivers* (for such they proved to be; the very personages indeed who had sought her in marriage), that resuming their natural persons, they solemnly blessed both her and the *Rajah*, pronouncing these words; "Marry;— "and be ye happy in each other."

While this scene was exhibing, all the other *Rajahs* had been gazing on *Tummai-untee* with an astonishment continually increasing. "Is it then possible," cried one, "that BRUMA could create so "perfect a beauty! surely she is come "into this lower world armed with the "shafts of *Munmoden* to inflame all "hearts." Another exclaimed, "Is not "this the moon in her full radiance?— "or is it a flash of lightning?—or do I "behold the bright emissions of light "from some diamond of superior water?" A third said; "What we see cannot be "mortal; it is surely the flowery arrow, "or the sugar-cane bow of the god of

"love;—or is it the celestial parrot * of "*Ruttee*, his queen?—or is it that in-"flamer of men herself? Is it a young "*aunnay;* or rather *Indeeraunee*, queen of "*Daivers*? Perhaps it is some magical "appearance, formed expressly to de-"prive us of all powers of recollection! "what penances must *Beem-Rajah* have "undergone to obtain such a daughter! "alas! who among us has acquired peni-"tential merit sufficient to attain this "prize?"

The skies were by this time filled with *Aushurers, Kinnerers, Gainderers*, and similar beings who appeared for the purpose of witnessing this extraordinary spectacle; when *Tummai-untee*, hastening to improve the auspicious moment, proceeded forthwith to the *Nella-Rajah*, and in token of her choice, gracefully suspended from his neck a garland of flowers she held in her hand.

* The *parrot* is the symbol of *Ruttee*, goddess of love.

At this moment the aerial bands of music resounded; and the heavens consented in a flowery shower. *Narder* played on his divine string-instrument, while the celestial *Rombays* * wove etherial dances.

The unfortunate mortal candidates, confounded at their disgrace, looked in profound silence at each other; and as a proud but defeated prince, with shame retreats from his superior in the field of battle, so did these *Rajahs* gradually retire from the humiliating scene.

Their departure did not prevent the good old *Beem-Rajah* from immediately saluting the *Nella-Rajah* as his son-in-law; while the *Daivers*, to complete his triumph, proceeded to bestow their celestial gifts on this all-perfect prince. *Daivuntren* endowed him with this most

* The *Rombays* are among the female attendants of the *Daivers*. For *Narder*, see *Introduction*, page 31.

enviable blessing; that the *sacred fires** he might, for devout or other peculiar

* *Sacred fires*; they are called *yaigum* and *omum*; I do not know wherein these differ, but, I believe, they are not in much use in the present day. It appears, however, from their mythological tales, that these fires were formerly considered as conferring miraculous powers; that it required great gifts and virtues to raise and keep them alive, in opposition to the malice of dæmons, who sought, by extinguishing, to destroy their efficacy.—I will take this opportunity of observing, that the continual references to the sanctity and supernatural effects of these *fires*; the circumstance of no act of public worship being begun without an external expression of respect to the *sun*; and the morning devotions of the Bramins being peculiarly expressive of adoration to that bright luminary; all conspire to give probability to the recent hypothesis of the elaborate and ingenious Mr. Maurice (in his *Indian Antiquities*), of the *Hindoos*, being originally (in common with the ancient Persians, Sabeans, &c.) worshippers of the *solar fire*.—I consider it a tribute due to the painful investigation of the author, and the interesting information conveyed in his work, to express my humble opinion of the merit of the *Indian Antiquities*, and my sincere wishes that Mr. Maurice may meet the encouragement to which he really appears to me highly entitled.

purposes, raise, should be exempt from the malice of those dæmons, who might desire, by extinguishing, to obstruct their, otherwise, miraculous effects. The *god of fire* (who also was present at the marriage ceremony) assured the *Rajah* that whenever summoned by him, he would infallibly appear. *Eemen* endowed all the good actions he might perform with immortal fame and perfect efficacy. *Gouberen* gifted him with the power of raising riches at pleasure.* *Varoonen* declared that rain should fall at his command. *Munmoden,* beholding the king with jealous admiration, bestowed indeed no gift, but reluctantly confessed that the *Nella-Rajah* equalled him in beauty, and in the powers of fascination.

No sooner had the *Daivers* departed, than *Beem-Rajah,* whose favourable opi-

* The *Rajah,* however, proves afterwards poor to the last degree; and he does not then appear able to avail himself of this gift.

nion of his intended son-in-law was heightened by what he had recently witnessed, into a most reverential regard, caused the marriage ceremony to be performed with great pomp; the bridegroom was placed on an elevated seat; matrons chanted poems to his praise; and *Bramins* lighted auspicious fires; while select females scattered around the *matrimonial rice*. But what reflected beyond comparison the most splendid lustre on this event was the presence of the *greater deities*, who deigned to appear on this grand occasion. The tremendous EESHUVER * himself, with his illustrious queen *Paurvatee*; VEESHNOO, and his bride, *Letchemy*; BRUMA, and his eloquent goddess *Seerauswatee*, rendered themselves visible on the thrice honoured spot. They were attended by many of the lesser deities, among whom were particularly the *Sun*, and his queen *Sauyadaivee*; with the *Moon*, and his fair

* SHIVVEN.

companion *Rogunee-daivee*. All these severally pronounced a benediction on this super-eminent couple, before they quitted the prostrate assembly. *Beem-Rajah*, as usual, bestowed presents and *beetle* on all the mortal assistants at the ceremony with a liberal hand, more especially on the *Bramins;* while to the bards, the dancers, &c. he caused to be distributed a profusion of dainties, sandal-wood, perfumes, and *beetle*.

While matters were proceeding in this auspicious and splendid train in the city of *Beem-Rajah*, *Daivuntren*, surrounded by his subject *Daivers*, had made considerable progress in his aerial journey towards his divine habitation, when he met *Shunnee*,* who being (as it afterwards proved) no less sensible than *Daivuntren* himself, to the unequalled charms of *Tummai-untee*, was flying towards *Vee-*

* The reader will recollect that this *Shunnee* is the malignant spirit introduced at the beginning of this romance.

derapoor, for the purpose of presenting himself as a suitor.

He traversed the air with infinite speed; his eager looks, his dishevelled hair, and his neglected garments floating in the winds, strongly marking his impatience. The gentle *Daivuntren*, smiling at his wild appearance, inquired the cause of this extreme haste: to this the malignant spirit, his eyes glaring with a pleasure very unusual to them, replied, "Oh, king of *Daivers*, I have "just learnt that *Beem-Rajah* is this day "to bestow his daughter on the suitor "she may prefer; her beauty I know "to be superior to that of even the hea-"venly females. In short, to do justice to "her charms, time would now fail me; "long have I looked for this day, and "now, by your favour, it is arrived." Eager as *Shunnee* was to finish his journey, he could not refrain from lengthening this short dialogue, by communi-

cating to the *Daivers* the alarms he felt from some bad omens * he had encountered in his way, and which he specified. "Nevertheless," added he, "surely nothing can prevent my marriage; surely "she has not yet accepted any other candidate. But I cannot endure to wait "longer on suspense: farewell, then; "and do thou, *Daivuntren*, be pleased to "direct the keeper of your ever-blooming "gardens to admit me, when I bring "thither this terrestrial fair one."

The guardians of the *eight* sides of the world could not hear this incoherent language, heightened by the frightfully ludicrous appearance of *Shunnee*, without bursting into an immoderate fit of laughter, and clapping their hands; at length,

* The *Hindoos*, like the heathens of the ancient Western world, pay great attention to the *flights of birds*, and other similar occurrences; from whence they infer omens, which frequently influence their minds and conduct in a very important degree.

composing themselves in some degree, they said, " Is it possible, *Shunnee*, you " can be ignorant that *Tummai-untee* was " this very day actually married in the " earthly world, to *Nella-Rajah* of *Neesh-* " *tee?* Spare yourself, therefore, any fur- " ther trouble on this subject. Know ' that we ourselves are now on our re- " turn from an unsuccessful attempt to " obtain her hand." They then briefly related the circumstances of their adventure; when the malignant *Shunnee* (his teeth grinding with rage, and his eyes emitting sparks of vengeful fire) exclaimed: " Is then this mortal, this " *Nella-Rajah* to be compared in any " respect to me?—And how strangely " has that foolish girl acted; insensible " to your beauty, your endowments; in- " sensible, in one word, to your rank in " existence as *Daivers*, she has been mad " enough to reject you, in favour of a " mere man! presuming on your gentle

" dispositions, she artfully called you *fa-*
" *thers,* meaning, no doubt, to insinuate
" by that expression the impossibility, as
" well as impropriety, of your really wish-
" ing to obtain her hand ; and thus have
" you allowed her to entrap your con-
" currence to her marriage with *Nella-*
" *Rajah!* Who, and what is he? But
" let not this presumptuous pair dream
" of happiness in their rash union. They
" shall not with impunity frustrate my
" desires, as they have done yours. I
" will take care to accomplish his utter
" ruin ; he shall lose his whole kingdom.
" He shall be separated from this new
" wife. He shall wander forlorn through
" immeasurable wildernesses; that beau-
" teous countenance of his shall be
" changed into a disgusting visage, and
" with a broken earthen pot in his hand,
" shall he beg subsistence in the very
" kitchens of his present tributary kings.
" Oh, *Daivers!* If I do not accomplish

"all this, and more, never acknowledge "me as the offspring of the mighty *Sun*. "As for the silly *Tummai-untee*, she in-"deed can hardly be aware of the full "extent of her folly and guilt; but I will, "nevertheless, torment her also, till I "cause her to think only of me. Now "then, we shall see how far they will "realize their fond dreams of mutual "happiness. What, are they ignorant "who I am?—BRUMA, VEESHNOO, SHIV-"VEN himself, tremble at the very sound "of my name, and shall this mortal *Ra-"jah* presume to rival me?"

With these words quitting the *Daivers*, he proceeded on his journey, till finding at length his fears confirmed, he thenceforth thought only of vengeance. With this view availing himself of his gift of rendering his person invisible at pleasure, he closely observed the *Nella-Rajah*; and perceiving that his spotless heart, and amiable disposition were

likely to prove an invincible bar to his malevolent designs,* this unexpected obstacle at first overwhelmed him with despair; resolved, however, to seize and improve the smallest opening to his deadly arts, which the frailty of the *Nella-Rajah* might present, he continued narrowly to watch his every thought and act.

The delighted bridegroom in the mean time, insensible to the enmity of *Shunnee*, was rapturously enjoying, in the possession of his bride, the most exquisite pleasures which beauty, love, and worth united could yield. After some time spent in the tenderest endearments, and in continual entertainments, *Nella-Rajah* reminded his lovely queen that it was now high time to think of returning to his own country. "For who knows," added this excellent prince, "what op-

* Here the story assumes a more moral, and I think, a more interesting tone than the courtship affords.

"pressions or distresses my people may "be labouring under in my absence. "Go then, my loved *Tummai-untee*, to "your mother, and in as soothing terms "as possible, communicate my intention "to leave this country forthwith."

Tummai-untee respectfully arose, and, in obedience to her lord's commands immediately proceeded to her mother's apartments, in order to acquaint her with the approaching departure of herself and her royal husband. Solicitous, however, to break to her the unpleasant information in the most gentle manner, she thus introduced the subject; "We have a "proverb, my honoured mother, that a "girl must never consider the house she "is born in as her lasting habitation. "And now, alas! (added she, in a flood "of tears which she was unable to con-"trol) I experience the truth of the "observation: but, I perceive, you guess "my errand, and that I now appear be-

"fore you to solicit your permission to "attend my husband to his kingdom." "—Oh, my daughter!" cried the queen, "my life! my sweet bird! must we "then part? I know, alas! it must be "so. But will you, indeed, occasionally "return to comfort your disconsolate "parent?"——She could say no more, before she fainted away. The sight of her dear mother's distress affected *Tum-mai-untee* in the same manner; and the female attendants, hardly less overcome than their beloved mistresses, were sorrowfully engaged in restoring them, when the good old *Beem-Rajah* himself entered the apartment, and joining in their griefs, still endeavoured to administer comfort.

The mournful period of departure approaching, the old king took apart the *Nella-Rajah* and *Tummai-untee*, and after loading them with presents of immense value, thus addressed his daughter:

—"My child, you well know that to "gratify your wishes, I caused no less "than fifty-six kings to come hither, "with no other view than that you might "obtain the *Nella-Rajah*; and indeed, "as I then approved your choice, so do "I still rejoice in your success. You will "not forget, however, that you are the "fruit of long and painful penances, "though I readily admit these have been "amply recompensed in the glory as "well as happiness I have, through your "means, acquired. I trust you will still "consider this palace no less than that "of your husband, as your home; and "that you will accordingly occasionally "visit your mother and myself. I, on "my part, shall not fail to convey to you "frequent accounts of ourselves."

Tummai-untee received this affectionate address with filial tenderness; and turning afterwards to her brother, who silently stood near her, in tears; she

bespoke him in the following terms.— "Grieve not for me, my dear brother; "but manifest your concern for our fa-"ther's happiness by punctual and cheer-"ful obedience to all his commands. If "you value the friendship of that fa-"vourite of the gods, my honoured hus-"band, you will earnestly imbibe, and "as it were, subsist upon the instruc-"tions of our parents. Do not despise my "advice, as coming from a younger sis-"ter, but receive and value it as my last "farewell. Grieve not, my brother." Overcome with tender affection, her head sunk upon her fine bosom, till she found relief in a fresh flood of tears. Indeed, she required herself the consolation she wished to afford to others. *Beem-Rajah* with more fortitude, but with no less sensibility, reminded her that in the person of her husband's mother, she would find another parent; and delicately hinted, that it would not be becoming

in her to appear to follow her lord with reluctance.

The moment of separation being now arrived, *Beem-Rajah* seated his fair daughter on an ivory *palanqueen ;* while her enamoured husband mounted his carriage. The old king accompanied them to some distance from the town with a splendid and numerous suite. Before he quitted what he held most dear, he again took aside his son-in-law, for whose character he once more testified not only regard, but the utmost veneration; and thus concluded.—" Oh,
" my royal son! cherish, I entreat you,
" my poor child; remember her ex-
" treme youth; remember, that like a
" tender plant she has been reared under
" the shade of indulgence. For my sake
" cherish and bear with her: you know,
" my son, that our daughter is the pre-
" cious reward of long penances and de-
" vout services, rendered under a holy

" *Moonee;* in his sacred name then, per-
" mit me solemnly to charge it on you,
" to love and protect her. But why
" should I say so much on the subject, as
" if I could justly doubt your goodness?
" Farewell, then, my child! farewell, my
" son!—and, oh, *Nella-Rajah!* allow not
" my tender plant to wither under the
" rigour of neglect."

The ultimate separation, on which we will not dwell, now took place. And this fond couple no sooner found themselves left with their own attendants, than *Nella-Rajah* invited his blooming bride into the carriage which conveyed himself, where he presented her with *beetle*; and, during the journey, employed every endearment to reconcile her to the loss of her parents. When they arrived near the capital of *Neeshtee,* directions were forwarded to prepare the city for their reception; which they accordingly entered with great pomp. As the proces-

sion moved slowly along, *Nella-Rajah* took occasion to point out to his astonished queen the beauties of this splendid city; particularly the ramparts, palaces, and gateways, which were profusely adorned with massive gold. The streets were lined with innumerable crowds, some of whom carried lamps of camphire oil; others presented sacred antidotes against enchantment, and the influence of evil eyes: *Bramins* poured forth blessings upon them; their attendants too, with golden wands of office,* proclaimed their titles; while tributary kings, marching on foot, surrounded them on all sides: select matrons, at the same time, scattering around the matrimonial rice, mixed with flowers and pearls, All eyes, all

* These are now termed, from the Moors, *Chubdars*, and are attendants on the great, who, armed with a stick of silver or gold, according to the rank of their master, precede them to enforce silence; as the name literally signifies.

hearts were directed towards the beauteous pair, who having now reached their palace, distributed *beetle* and presents with unbounded liberality to the *Bramins*, poets,* nobles, and other attendants.

Tummai-untee, on her part, gradually recovering from her temporary grief, now entered into the full enjoyment of her happiness; and early began to feel and act with the easy dignity of a person that had been long married. She and her husband were absolutely inseparable; they seemed as two bodies animated by one soul; deeply indeed did they drink of the soft delights of love;† but not so deeply, as to interrupt in *Nella-Rajah*

* The poets and bards seem never to have been overlooked in the golden and silver ages; whence, perhaps, the grateful delight with which modern poets sing of those happy days.

† The original expressions used here, as in some other parts of this work, are too gross to be literally rendered.

the punctual discharge of the royal duty; on the contrary, his impartial justice and active beneficence riveted the affections of his happy subjects, and caused them to flourish in peace and prosperity.

Here the holy narrator paused; having alas! reached that period of his history which was to exhibit a series of events, but too widely different indeed from the happy scenes he had just been describing! Resuming, after an interval of rest, the thread of his narrative, the MOONEE *thus bespoke the all-attentive* DERMA-RAJAH.

In this manner did this excellent couple pass about two years of inconceivable happiness: during which period they

Much of this is indeed to be attributed to the simplicity of ancient language; but the character of these people is too remarkably voluptuous, not to ascribe something of the licentiousness of their style to their extremely amorous dispositions.

were blessed with two fine children; a boy, the image of his father, and a girl, who bore a resemblance no less striking to *Tummai-untee*. On both these occasions *Nella-Rajah* had invited the eminent *Moonee Vuddishter* * to his court, who performed the proper ceremonies, and cast their nativities. The midwives were profusely rewarded, and great presents distributed to the court, in cattle, grain, linens, money, &c. During the whole of this long period, the inveterate *Shunnee*, who could scarcely endure to witness their extreme bliss, was impatiently watching his unconscious rival, in order to avail himself of the slightest frailty into which he might be betrayed; but to his extreme vexation, he had hi-

* *Vuddishter* appears to have been a *Moonee* of the first eminence, and is a great favourite with the *Hindoo* writers. To this day they cast the nativity of their children upon astrological principles; if principles they may be called.

therto been completely baffled in his views. Often would his extravagant spirit give way to bitter reflections.—" Vain-
" ly (would he exclaim in the anguish of
" his heart), vainly and egregiously did
" I expose myself in my proud boasts
" before the *Daivers*. Who, said I then,
" is this fellow, this *Nella-Rajah!* but
" now, I am constrained to confess he
" stands peerless among the kings of
" the earth: he is indeed perfect in vir-
" tue and benevolence. I have no chance
" of access to his mind or welfare, except
" the bare possibility of his accidentally
" omitting some religious ceremony."

In this forlorn and malignant expectation he still continued incessantly to watch the *Rajah*, without the interruption of a single moment, during the whole two years; but still in vain. " Oh,
" ye Gods! (would this evil spirit cry
" out) why did I so absurdly expose my
" folly and impotence to *Daivuntren?*

" Why have I allowed myself to be so " miserably captivated by this silly girl? " Immoderately and blasphemously did I " boast of my power, and now I suffer " for the pride of my heart; so true is " it " that our troubles are of our own " creating." Oh, gods! I shall be the " derision of ye all. How shall I appear " before you?" With such reflections was the long period of his baleful attendance on the *Rajah* embittered, till at length his malevolence was, in some degree, gratified by the following incident. One day, after the *Nella-Rajah* had gone through the usual ablutions, he neglected to wash a very small spot of his foot, not more extensive, indeed, than the point of a thorn:* at this point *Shunnee* instantly introduced himself; and the fatal consequences of

* As the *Hindoo* system of devotion abounds in external ceremonial, so is a stress still laid on it, very hurtful to the interests of morality and rational piety.

his entrance too soon manifested themselves.

While the subjects of the *Rajah* were flourishing and happy, and his tributary kings gloried in the readiest obedience to his commands; a strange inclination to a hunting excursion arose in the mind of this amiable king, the more extraordinary, as he had never yet been known to destroy any thing whatever that possessed life.* This determination was accordingly announced, and he actually proceeded in his chariot, accompanied by his queen, to the woods; he was pompously attended by a splendid suite; and followed by choice huntsmen, who were provided with spears, nets,

* When it is remembered, that the doctrine of transmigration forms a fundamental part in their scheme of religion, it will naturally occur, that to abstain from blood would be considered at least laudable if not indispensible. The consequence in fact is, that the *Bramins* neither kill or eat of any creature whatever endued with animal life.

and snares of various sorts. They had also hawks, trained dogs, and, in short, every species of apparatus for the chase. The huntsmen having thrown off their loose garments, and equipped themselves with leather drawers and sashes, were, in their usual vaunting style, haughtily twirling their whiskers,* and loudly boasting of the exploits they would perform; some of them asserting that they would lay a lion at the king's feet, and all, in short, talking with similar vain glory. The *Rajah* (whose mind, as may be readily conceived, had been imperceptibly tainted by the suggestions of *Shunnee*), entered into this unbecoming and turbulent scene with pleasure; and having in person given the signal for the chase, the hunstmen instantly darted

* *Twirling the whiskers.* This is a common expression of consequence and bravado; as the wearing the whiskers excessively thick and long is considered to give an air of fierceness.

into the forest, where they soon caught several tigresses, wild hogs, musk-cats, and, in fine, all sorts of animals both quadruped, and of the snake kind ; these they quickly produced before *Nella-Rajah;* who regardless of the misery of these innocent sufferers, amused himself with shooting at them with a bow and arrow, till some fell down dead, and others were severely wounded. While the *Rajah* was thus unworthily employed, other hunters returned laden with pearls, which had flowed from the ivory tusks of the elephants,* as they had been struck off by the barbarous hunters from these noble animals. The *Nella-Rajah,* highly delighted with his expedition, profusely rewarded his huntsmen, and returned with great state to his capital.

The inveterate *Shunnee,* observed with malignant pleasure the increasing frail-

* A common poetic fiction.

ties of the *Rajah* (which himself had cruelly promoted), rapidly enlarging his own sphere of mischief; and lost no time in hastening his downfall. With this view, he immediately went to the *Rajah Pooshcarrah*; before whom appearing in the form of an old *Bramin*, he thus addressed him; " Let not my mean exte-
" rior prevent your attending to the im-
" portant matter I have to communicate;
" for be assured you are deeply interest-
" ed therein. Know then, that I am no
" less a personage than *Shunnee*, child of
" the *Sun*, and of his divine bride *Sauya-*
" *daivee*.—At my name *Daivers*, *Kinne-*
" *rers*, and men, alike tremble:—their
" inferior gifts yield to my transcendant
" magic. My fame is spread over all the
" worlds. Such, however, as I am, it
" suits me just now to employ your ser-
" vices. Attend then with respectful joy
" to my words.

" *Nella-Rajah*, the sovereign of *Neesh-*

" *tee* has grievously affronted me. He " has had the presumption to espouse " *Tummai-untee*, whom I wished to pos- " sess; and, oh! so exquisite is her beau- " ty, that it is impossible to support with " patience the disappointment. That mor- " tal has had the arrogance to ravish her " from *Daivers* themselves; and, intole- " rable to think, they are and have been " long happy in the extreme: I still love " her to distraction! I am indeed inex- " tricably entangled in the nets of *Mun-* " *moden;* and shall I submit to behold " this wretch (who has, no doubt, by " magic, bewitched the affections of " *Tummai-untee*) glorying among his " subjects as the successful rival of *Shun-* " *nee?* Say, didst thou ever hear of any " thing so insolent? so unpardonably " provoking?—From her infancy had I " set my heart upon this beauty of the " earth; and thus to be supplanted! Call " me, if thou wiltst, malevolent, impla-

" cable, any thing that horror for me, or
" reverence for my rival can suggest;
" but know, I will compel thee with awe
" to admire the extremities to which I
" will reduce those saucy mortals. Now,
" indeed, are they exalted to the summit
" of happiness, but soon shall their glory
" be laid in the dust; soon shall they be
" separated, and each be left only to guess
" the misery of the other, by the expe-
" rience of their own. As for you, I
" charge you, hasten to *Nella-Rajah*, un-
" der pretence of respect to his character,
" and contrive to engage him to join you
" at some game of chance. I will per-
" vade the dice,* and turn the victory in
" your favour; and then the whole of his
" kingdom and property shall be the re-
" ward of your pains. Haste, begone!"

* *Dice.* This is the literal signification of the original term. *Chess* would have been not only more dignified, but would appear more appropriate, as a game certainly derived from *Hindostan*.

secret influence of *Shunnee*, began now to loose, for the first time, his temper, and even the use of his reason. He set desperate stakes, till by degrees he lost every thing, his sovereignty itself alone excepted; his elephants, horses, dancers, his treasures of every kind were gone.

By this time the intelligence of his ill fortune had spread around the whole city and its neighbourhood: his nobles had already in vain endeavoured to dissuade their monarch from prosecuting his ill fortune; when his affectionate and afflicted cultivators, who had always found easy access to his person, instantly assembled, and forthwith waited upon him in a body; they thus addressed their king:——"Deign, mighty sovereign! "deign to listen to the humble repre-"sentations of your faithful people. Hi-"therto have you ruled us with perfect "wisdom and benignity. As you have "uniformly exercised every virtue during

" your blessed reign, so do we grate-
" fully acknowledge that your happy
" subjects have been strangers to distress
" of every kind. But now, alas! we fear
" that, for our sins, we are to be happy no
" more. Oh, sire! when we behold the
" *Nella-Rajah* stooping to an occupation
" so discreditable, we cannot but forebode
" calamity. Our imagination represents
" you already deprived of your kingdom,
" and wandering in beggary. Already,
" we learn with grief, you have lost your
" royal treasures to an immense amount.
" Your nobles and officers of state are
" lamenting in tears this sad infatuation;
" and unfortunately for yourself and your
" people, the holy *Moonee, Vuddishter,* is
" not here at this critical moment to ad-
" vise your majesty. Listen, then, gra-
" ciously listen to our earnest entreaties,
" that you will desist from prosecuting
" your ill fortune;—that you will put up
" patiently with your actual losses. Good

"kings use to pay more attention to the "representations of their humble cultivators, than to the opinions of their "courtiers. Be prevailed upon then, to "stop your hand, ere it be too late; for, "alas! it is our duty to add, that all of "us have, this day, witnessed most peculiar and disastrous omens, which heaven in mercy avert!"

Nella-Rajah, whose very brain seemed affected by his ill success, or rather by the increasing influence of *Shunnee*, instead of receiving this affectionate address with becoming attention, imperiously demanded of them, who had had the audacity to put it into their minds to dictate to their sovereign; and without waiting for an answer, abruptly dismissed them from his presence.

Tummai-untee was no sooner made acquainted with the very unusual conduct of her husband towards his cultivators, whom he always used peculiarly to che-

rish and protect, and who on this occasion had been evidently influenced by motives of the purest affection, than she experienced the most lively concern: her sagacious mind already suggested that the whole of this disgraceful transaction must be the effect of supernatural agency.—" When good men (she ex-
" claimed) act unworthily, what disas-
" ters are not to be apprehended! But,
" alas! when the sea overflows its banks,
" who will pretend to arrest its fury? I
" must not presume to interfere on this
" occasion. My lord's pleasure, however
" fatal, must be done! and I submit in
" silence. It is my part only to take
" every precaution possible against a
" train of evils of which I foresee these
" are likely to be only the beginning."
Her first thoughts now turned upon her children. She sent for the most trustworthy of her charioteers, and committing her two children to his care, charged

him to convey them in safety to her mother; resolving, as far as lay in her power, to screen them at least from approaching calamities, which she herself was prepared calmly to encounter.

By this time the infuriated *Nella-Rajah* had absolutely lost the whole of his kingdom, as well as every thing else he could call his own; his wife and children alone remained to him: and his cruel antagonist was not disposed to relinquish the smallest part of his unjustly acquired wealth and power. In unutterable agony, this once mighty monarch sent for his amiable queen; and rather by his looks, than by words, gave her to understand that he could not at that moment call even a handful of rice his own. In the sight of their afflicted people, who now no longer dared openly to express their concern, much less to afford them relief,*

* Those who are acquainted with the despotism of the native governments of India, and the abject servitude of

this unfortunate couple prepared to quit their late capital: while not only every human being, but even the brute creation, seemed to mourn their severe fate.

Overwhelmed with shame and anguish, the *Rajah*, accompanied only by his faithful spouse, having left the town, retired to a sequestered spot in the neighbourhood, where they remained three days, which were passed on his part in silent agony; they were hardly sensible, during that period, of their being absolutely destitute of sustenance. At length *Tummai-untee*, (who having wisely prepared herself for these disasters, was now consequently enabled to bear them, with the calm fortitude which united innocence and foresight inspire) thus tenderly addressed her forlorn husband. "Oh, my sovereign! recollect that what

their subjects, know that similar downfalls are at this day attended with the dastardly desertion here described.

"is past cannot be recalled. No beings, "of what order soever, can exempt "themselves from enduring the natural "and judicial consequences of their pre-"existent errors. But in this case, what "fault have you committed? you play-"ed against your inclination, merely "from motives of civility; and you had "no reason to suspect that the *Poosh-"carrah-Rajah* came hither so cruelly to "violate the rights of hospitality. Why "then should you grieve as if you had "wilfully committed a crime? Fear not, "my love; rejoice to reflect that you "have only been unfortunate, not guilty. "What being in the universe, however "exalted in nature, can avoid the fate "which is written within his forehead? "—no, not the fate-inscribing BRUMA "himself. For did not SHIVVEN in days "of yore pluck off one of the heads of "BRUMA? did not VEESHNOO tread into

" the bowels of the earth the body of
" *Bailee*?* Can the sun or the moon

* One of the traditions (for the several sects of the *Hindoos* often differ in their facts, as well as in their religious opinions) of the events, which are here alluded to, is as follows:

SHIVVEN and BRUMA were each of them originally furnished with five heads, a circumstance which led to many inconveniences, and at length to a mistake which nearly interested SHIVVEN's domestic interests; for his wife *Paurvedy*, was once, undesignedly, on the point of admitting the embraces of BRUMA, having mistaken him for her husband. This determined SHIVVEN, to obviate the possibility of similar errors, and at the same time to punish BRUMA, by depriving him of one of his heads, and adding it to his own. In consequence of which the images of the latter are represented with only four heads; while his fifth may be observed fixed to the summit of those of SHIVVEN.

As for the giant *Bailee*, he flourished in one of the former ages of the universe, and had acquired the dominion of the whole world. Though naturally benevolent, his extraordinary prosperity inflated him to an excess of pride, which VEESHNOO deemed it proper to correct in the following manner:

He assumed (in his eighth appearance in the world) the form of a *dwarf Bramin*, and approaching the gene-

"(doomed to labour in perpetual motion),
"rest, for even a single moment, from
"their endless toil? Men of abject, con-
"tracted minds are easily elevated by
"success, and as readily depressed by
"misfortune;—but is this becoming
"princes? No! we should learn to ex-
"pect, and with equanimity to endure
"both good and bad fortune; for it is
"evident that BRUMA has attached both
"to all rational existence, without ex-
"ception, as its universal lot. But you
"are well acquainted with the *shauste-*

rous monarch, besought him to bestow on him just so much land as he should be able to traverse in three steps. *Bailee* smiling at the apparent insignificance of his request, promised to grant it. Presently the person of VEESHNOO extended itself over the fourteen worlds; with one step he measured this earth; with the next he filled the heavens; and then required *Bailee* to perform his promise with regard to the third step. The *Bailee* recognizing the divinity, presented his neck to VEESHNOO in token of submission; who however trod the proud monarch, for a certain period, into the earth, leaving only his head above it.

" *rungs* and *poorannungs*.* Why then " this immoderate grief? And why, " with languid head and downcast eyes, " does my love, like a man oppressed " with the burden of guilt, avert his " countenance from his faithful wife? " Oh, my love, and husband! these tears, " this dejection are, in every point of " view, unbecoming you. Here we are " absolutely alone, without a single wit-" ness to our distress; collect then the " scattered powers of your noble mind, " and direct me how I shall act for your " service."

Roused and affected by the kind and soothing address of his wife, *Nella-Rajah* turned his eyes, swimming with tender-

* The *shausters* are commentaries on the *vaides* (or *bedes*). It would appear from the accounts of travellers that the *vaides* (their original code of divine legislature), do not at this moment exist: so that the *shausters* are considered the great rule of faith. The *pourauns* are sacred poems in honour of their gods.

ness on her; and thus replied;—" Oh, " my excellent partner! here have we " been exposed now three days, and not " one of my numerous subjects has ap- " proached to relieve our wants, with " even a drop of water! but what infi- " nitely more concerns me, is to reflect " that through my guilty infatuation, " your innocence has been plunged into " this unmerited wretchedness; you have " not tasted, during this long period, the " smallest refreshment. Oh! why was " your virtuous heart united to that of such " a sinner? Surely, in our former states of " existence we must have reduced some " person to similar famine and distress; " for, ourselves excepted, I am persuaded " that in this extensive city the most " helpless woman does not want for " food. What an awful lesson on the in- " dispensable obligation of charity!"

" I know not which way to turn, what " course to pursue!—To seek assistance

"from our former friends would be in vain, "for we have already witnessed that the "world shuns the unfortunate!—to in-"trude on strangers might expose us to "insult: so great, it would seem, is the "crime of poverty! But with respect "to myself, I must acknowledge myself "guilty, as well as unfortunate: my no-"bles, and particularly my cultivators, "who faithfully consulted the honour of "my *cast*, my character, and my real in-"terests, earnestly besought me to desist "from play; but I madly refused to "listen to their kind advice. Now may "they justly change my appellation, and "instead of *Nella-Rajah*,* rather call me "in future "the worthless king!" When "the curious cultivator of rare plants is re-"duced to dig up grass† for subsistence;

* The word *Nella* means *good*.

† In *India* a set of people procure a livelihood by digging up grass for the use of horses, to whom, after being washed, it is given for food.

"when he that rode on an elephant is "compelled to earn a mean livelihood by "retailing sheep; great is the change:— "but, oh! how much severer is my "downfall! But, let me remember, it is "the unalterable order of nature that we "must endure the evils we bring upon "ourselves. To be short, I will pene-"trate this forest, live upon wild fruits, "and take up my solitary residence there. "But you, my *Tummai-untee*, how is it "possible that you should lead such a life! "Can you, who have been brought up in "apartments of gold, find repose in a "wretched cabin of branches and leaves? "Can you, who have been used to the "most delicate food, subsist upon the "wild unwholesome produce of the "woods? Impossible!—Go then, my life, "go to your honoured mother; and be "there as happy as our melancholy si-"tuation will admit; think sometimes "of me; recount the sad tale of my mis-

"fortunes to your good father; and, "above all, cherish our babes. I go to "traverse the immense wilderness before "us, and pursue my fate. Farewell, my "*Tummai-untee*; farewell!"

He now bade her, as he conceived, a long adieu. But he soon perceived his fond partner silently following his steps. In vain did he urge her to leave him; she firmly persisted in her resolution to share his fate: till at length finding entreaties and commands equally ineffectual, he desisted from urging the point any further.—

Thus did it appear, as if the great goddess *Letchemy*, justly offended at the *Nella-Rajah*'s rash indifference to her favours (and considering him no less ungrateful to her, than *Pooshcarrah* had been unjust to himself), was pursuing him with unrelenting vengeance.—

As this unfortunate pair journeyed in the wilderness, to which they had directed

their course, their melancholy reveries were interrupted by the sight of two birds, of plumage and form the most splendidly beautiful. As they gazed with astonishment on this wonderful vision, the birds approached the *Nella-Rajah*; to whose recollection their appearance immediately brought the friendly *aunnays*, who had formerly been so kindly instrumental in promoting his marriage. Resisting, however, the mournful reflections which this resemblance naturally gave rise to, he observed to *Tummai-untee*, that from their not flying, but merely hopping about, they seemed to be wounded; and devoutly exclaimed, that *Eshuver*,* to relieve their hunger, had no doubt graciously provided them with this resource. Cheered with this notion, the *Nella-Rajah* endeavoured to catch the birds, who, though they continually seemed on the point of falling

* Shivven.

into his hands, yet, hopping from bush to bush, and from rock to rock, they insensibly exhausted the little strength now left him; at length, conceiving himself sure of his prize, the *Rajah* dexterously threw over them the only cloth that covered his shoulders: but the birds, with a supernatural strength, suddenly flew away with the garment; and, hovering in the air at a secure distance, thus addressed the disappointed monarch.

"Now that you are become a wan-
"derer in these deserts, it is impossible
"that you can require this fine cloth, of
"which we will therefore relieve you;
"it will, believe us, be more consis-
"tent with your present situation to
"cover your naked shoulders with your
"hands. The fame of your princely
"liberality to bards, and to the in-
"genious of every description having
"reached us, we too flew hither to pay
"our homage to such royal munificence;

" and lo! you have proved the truth of " public report, by generously bestow- " ing on us your only garment. Hail, " most generous monarch!"

Having thus meanly vented their malignant irony, they assumed a more serious tone, to signify to him that he owed his losses not to chance, but to the tremendous spirit which pervaded themselves; that the anger of *Shunnee* was not yet appeased, and that he would still pursue him with his vengeance. With this threat, leaving the astonished *Rajah* (who silently threw up his eyes to heaven in patient resignation), they flew to *Shunnee*, whose agents they were, and whose spirit, indeed, was infused into these birds. To him they related the success of their adventure, and produced the cloth of which they had deprived the now almost naked *Rajah*; a sight calculated to afford infinite pleasure to this revengeful spirit; and which accordingly

drew from him expressions of the most immoderate rapture and pride.

The *Rajah*, recovering from his first surprise, thus addressed *Tummai-untee.* "It appears then that our losses and "distresses are to be attributed, not to "the skill, or to the malice of *Pooshcar-* "*rah*, but to these deceitful birds. Oh, "*Tummai-untee!* to the agency of *aun-* "*nays* we owe, what we once thought, "our happy union:—to similar birds also "we owe, it seems, our present mis- "fortunes. Has then the malignant "*Shunnee* employed them on *both* occa- "sions, in order to aggravate, by the "contrast, our sufferings? But we must "submit to the will of God. He only "knows what further evils are preparing "for us. And our children, *Tummai-* "*untee*, our children, what may they "not have suffered! Our faithful cha- "rioteer (*Puvaishu-nayen*), that follower "of VEESHNOO, has not returned with

" any intelligence of them; and in the " present calamitous tide of events, I am " ready to draw inauspicious omens from " every circumstance. When, from my " children, I turn my thoughts to thee, my " love, my reflections become still more " acutely bitter. My infants, insensible " to their loss, may possibly be safe shel-" tered under the roof of their royal " grandsire; but your wan countenance, " your famished figure, seem to shed ten-" fold darkness around me. Your ten-" der frame sinks under the fierce rays " of the sun:—I see you in vain pant for " shelter:—in vain your parched lips " crave a mere draught of water."

Tummai-untee turned upon her afflicted husband her fine eyes, beaming with mingled tenderness and fortitude. "Oh, " my honoured lord," cried she, " aban-" don not yourself thus to unmanly " grief. Were the overwhelming thun-" der to dart its bolts direct against your

"person, kings ought, with calm cou-
"rage to receive and resist the tremen-
"dous shock. Fortitude, sir, is itself a
"deity: and be assured, that princes who
"want it are the peculiar scorn of supe-
"rior beings.—Never, then, never sink
"under your calamities; as you value
"your character and your peace, repine
"not at your departed grandeur; but with
"dignified courage, go forth, as it were,
"to meet whatever evil may assail you.
"Will an ignoble despondence avert the
"decreed consequences of the faults com-
"mitted in our former existence? On
"the contrary, you must know that the
"sanctity of the most abstracted *yogue*
"will not excuse him from the unalter-
"able decree, that "as we have in our for-
"mer lives acted, so much we, in this,
"endure." And shall *we* then vain-
"ly look for an exemption from the
"laws of BRUMA? And why should
"we meanly vent reproaches on the

" *Pooshcarrah-Rajah*, who was only the
" insignificant instrument of our misfor-
" tunes? While the allotted period of our
" grandeur lasted, could *he* have deprived
" us of it? And when that hour of mis-
" fortune did arrive, ought we not to
" have expected, and be prepared for,
" enmity and deceit? Though fate be
" beyond our control, to retain our for-
" titude in distress, is always in our
" power; and while that virtue is in full
" exercise, of what consequence is the *ex-
" tent* of our calamities?—To him whose
" skill and presence of mind can keep
" him floating on the surface of the wa-
" ters of trouble, of what signification is
" their *depth?*—Smother then, my love,
" the corroding flame of grief, and trust
" in the supreme VEESHNOO. Through
" his returning favour you may regain
" your lost honours: through his aid,
" you may overcome the *Pooschcarrah-
" Rajah*, and be restored in triumph to

" your immense empire. Consider, sir, " have not even the *Daivers* experienced " reverses of fortune?—did not their " mighty sovereign *Daivuntren* groan in " captivity on the hill of *Nishtegerry*, " till VEESHNOO in his mercy, destroying " his oppressive enemies, the *Rautche-* " *ders*,* released and restored him to his " kingdom?—So will you, after passing " in this dreary wilderness the decreed " period of trial, re-ascend with splendour " your royal throne. Doubt it not. " There, through the divine interposi- " tion, already do I, as it were, behold " you seated in your primæval glory."

With these words *Tummai-untee*, un-

* The *Rautcheders* were a numerous race of giants, who having, by long and severe penances acquired mighty gifts from SHIVVEN, abused their power, not only by oppressing mankind, but by enslaving the *Daivers*, against whom they long waged successful war. Nay, they carried their audacious impiety so far as to refuse worship to the TREEMOORTEE themselves. VEESHNOO at last annihilated them.

loosing part of the cloth which served herself for a garment, covered with it the naked shoulders of her husband. Thus did this royal pair traverse these horrid wilds with only one piece of cloth to cover them both; till arriving at a spot where the road branched off into four different directions, the *Nella-Rajah*, noticing the course of the sun, observed that the road towards the east must lead to the sea, that the opposite direction probably pointed towards her father's kingdom, and the other two roads, to *Jyótee-aporam*, and to *Coshel;* " And " which course, my *Tummai-untee* (said " he), would you recommend it to us to " pursue?"

Tummai-untee, respectfully joining her expanded hands, and making a profound reverence to her lord, answered that the matter seemed to admit of no hesitation. The alternative seemed, indeed, to be either to wander in a wilderness, over-run

with venomous serpents, with lions, tigers, and monsters of every species; or to seek a peaceful shelter under the roof of their parents, and in the arms of their beloved little ones.

Nella-Rajah, however, did not at all relish this last proposition, reasonable as it appeared. "Shall I then (cried he), "who so lately visited your father's capital in all the pomp of state; whose "approach shook the very foundations "of the earth?—shall I now enter into "his splendid court alone, on foot, and "almost naked! to excite, by the piteous recital of my misfortunes and my "crimes, the condolance, perhaps the "scorn, of his haughty attendants? No, "*Tummai-untee*, I am unequal to the trial. "Your warm and unsuspecting soul has "yet to learn the melancholy truth, that "the unfortunate rarely find encouragement to seek relief, under the pressure "of calamity, even from their own rela-

"tives and near connections. With you, "however, the case is materially diffe- "rent;—go, then, to your honoured pa- "rents, watch and protect our infants, "and when circumstances admit, I will "rejoin you. Indeed, my *Tummai-un-* "*tee*, to witness the hardships you en- "dure in this dismal situation, gives dou- "ble poignancy to my sorrows: believe "me, you are not equal to the conflict; "your tender sex was not formed to bear "such trying severities. Listen, then, to "my earnest request, and return forth- "with to your father:—suspect not that "I meanly urge this matter to put your "attachment to the test; VEESHNOO is "my witness, that I am earnestly serious; "and that of all my griefs, to behold "your hourly sufferings is the most over- "whelming."

To this *Tummai-untee*:—"Can you "then really imagine, that while my lov- "ed lord wanders in bitterness of soul

"through this horrid wilderness, that I "can enjoy peace in a city? that while "you subsist on wild berries, and rest "on the damp ground, I can find re- "pose on the softest bed? can the dol- "phin dart with wonted pleasure her "shining scales through the transparent "ocean, while her young fry lie strand- "ed on the beach?—can I, who have "never yet for a moment been separated "from your side, consent to desert you "in this inhospitable spot? The propo- "sal, indeed, is not kind, it is unjust to "my love." *Nella-Rajah*, greatly affect- ed at the magnanimous attachment dis- played by his faithful wife, tenderly em- braced her; and wiping the tears from her beauteous eyes, thus addressed her. "Be it then so. To confess the truth, I "know not how I should be able to part "with you; were the separation to take "place, I verily believe, that with you, "life too would forsake this body. With

"your company, my love, I can fancy "myself blessed as ever. In you I still "possess my truest treasure, my king- "dom, my comfort, my all. While your "benign countenance sheds the soft "beams of love around me, I forget "that I am wandering in a gloomy wil- "derness."

Having cheered the drooping spirits of his wife with these flattering assurances, intermingled and sweetly enforced with fond embraces, they proceeded on their way; which *Shunnee*, whose malice was yet unsatiated, took care to render as dreadful as possible. Impervious darkness suddenly spread around them, while these unfortunate travellers were now obstructed by rocky heights, now hurled down fearful declivities. The king, though surrounded with multiplied horrors, yet animated by the remonstrances and example of his queen, maintained his fortitude; and both of them fervently

adoring the great preserver VEESHNOO, were by him invisibly led to pools of water, where they rested from their toils, and allayed their raging thirst. Here lost in pitchy darkness, ignorant of the course they were pursuing, and oppressed with extreme fatigue, they laid themselves down on the bare ground, where sleep insensibly sealed the eyes of the exhausted *Tummai-untee.* The king, however, remained on the watch, and as was natural in this melancholy retirement, gave way to the most mournful reflections. His own infatuation and folly; the insolent cruelty of the *Poosh-carrah-Rajah;* the adventure of the deceitful birds; all passed in dismal review before his recollection: but nothing occasioned him such keen sensations of anguish, as the consideration of the undeserved distress into which he had involved *Tummai-untee.*

Turning his languid eyes towards his

sleeping bride. "Oh gods!" cried he, "there on the hard earth, has sunk, under the pressure of calamity, my lovely "mate! like the sickly *lotus*, whose juicy "stock has been withered by the fierce "rays of a vertical sun. Every ordinary "princess reposes at this hour on soft "beds, and their most fanciful wants are "officiously supplied by obsequious attendants; while friendless, and famished, lies there the *aunnay*-gaited "queen!—Oh God! I can no longer "endure to witness the miseries I have "brought on this matchless woman. "Perhaps, nay it is highly probable, "if I now leave her, when light returns, "abandoned by me, and recollecting "the way which I pointed out as leading to *Veederapoor*, she will bend her "steps thither; which, while I am present, she never will consent to do. "There, in the arms of her parents and "children, she will at least be delivered

" from the hardships of this vagabond
" life."

The more he considered the subject, the more did he approve the plan of quitting her while she was asleep; till finally resolving on the measure, he started from the ground; and tearing off four cubits length of the only cloth that was left to both, he prepared, almost choked with excess of agony, to part with his only remaining comfort:—incomparably more precious to him than life. Tearing himself away from the dear spot, he had scarce left her before his heart failed him, and his rebellious feet insensibly brought him back to his sleeping love: " Why,
" my *Tummai-untee !*" exclaimed he, as he hung over her charms; " why did
" you so rashly reject the king of *Dai-*
" *vers* in favour of a sinful mortal?—and
" oh! what crimes can I have formerly
" committed to cause me to be the in-
" strument of such misery to this harm-

" less innocent!—But hush! my soul;—
" no beings whatever can control the decrees of BRUMA; shall an earthly mortal then dispute them?" Observing her fair neck exposed, he first kissed, then gently covered it with the cloth, and again attempted to leave her; but again his treacherous feet led back the love-bound monarch to his *Tummai-untee*. That resplendent countenance which still beamed beauty through the cloud of her misfortunes; that form of symmetry more graceful than the figure of the heavenly *aunnays*; that singular display too of manly wisdom and fortitude, combined with the tender attachment and obedience, which on this severe trial she had exhibited; all conspired to swell his bursting heart, till exhausted nature, unable to support such a continued conflict of passion, sunk under the weight, and left the *Rajah* senseless on the ground.

Recovering, however, from this situa-

tion, and ashamed of his weakness, he made another effort to quit her ; but still, still in vain. And thus for three hours was the enamoured monarch moved forwards and backwards by contending passions, as a swing agitated by varying winds. At length, summoning up his courage, he finally departed, after calling down upon her the blessing of Heaven in the following terms. "Oh, mighty "VEESHNOO! who beholdest this inno-"cent sufferer, preserve her, I beseesh "thee, from all the dangers of this scene "of horrors; guard her from the latent "serpent, from the ferocious tiger, the "wild elephant, and all the deadly in-"habitants of these woods; protect her "more especially from the more fell "grasp of human villainy; and convey "her in safety to her parents and children." With this fervent ejaculation he finally quitted the unconscious *Tummaiuntee*; and had already made considerable

progress into the immense wilderness; when his inveterate and powerful enemy *Shunnee* prepared for him another trial of fortitude.

This malignant spirit (whom even the *Daivers* found it expedient not to disoblige) required the god of fire to exert his fervid powers also against the devoted *Rajah*. *Augnee*, though really well disposed towards the *Nella-Rajah*, yet fearful of offending so potent a spirit, felt himself under the disagreeable necessity of appearing, at least, to comply with his barbarous desires. Presently the wide clumps of waving *bamboos*, which for ages had reared their lofty summits over this unfrequented waste, were violently agitated against each other, till the heat produced by the rapid friction of the dry stocks, emitted from them sparks of fire,* which communicating to

* The circumstance here recorded of the *bamboos* taking fire, affords occasion to mention a remarkable

the leaves, the whole wilderness as far as the eye could reach, soon became one immense extended blaze; rendered tenfold horrible by the howlings and hissings of the unnamed monsters, beasts, and serpents of the place.

Nella-Rajah (whose fortitude and virtue seemed to return in proportion as his calamities increased) beheld, unappalled the mighty conflagration. His first thoughts were directed towards his wife, and instantly resolving if possible to rejoin her, he boldly began to open his

spectacle, which those who have frequented the hilly parts of the Carnatic, have often witnessed with pleasing surprise: the summits of those lofty rocks, particularly about the *Ghauts*, are sometimes covered by nature with the *bamboo* tree, which grows in thick clumps, and is of such uncommon aridity, that in the sultry season of the year, the friction occasioned by a strong dry wind will literally produce sparks of fire, which frequently setting the woods in a blaze, exhibits to the spectator stationed below in a valley surrounded by rocks, a magnificent, though indeed generally imperfect, circle of fire.

way through the fiery bushes; when his course was suddenly impeded by a prodigious snake, which vaulting from bush to bush, apparently in extreme agony and terror, no sooner perceived him than he thus articulately cried out for relief to the astonished prince;—" Oh, thou! whose " benevolent arms are ever open to all " who require your protection, assist me " in this hour of dire distress—oh! snatch " me from surrounding destruction." *Nella-Rajah*, whose heart ever melted at the sufferings of others, forgot on this occasion his own; and wrapping his scanty garment tight round his waist, he plunged into the midst of the flaming clumps of *bamboos*, and though sorely scorched, contrived to reach the tail of the monstrous serpent, and by it dragged him from out the fiery bushes. But how inexpressible was his astonishment, when the horrid reptile, scarce delivered from a cruel death, returned his signal kindness

by furiously darting at his royal preserver, and stinging him with his envenomed tooth, rendered the *Rajah's* whole person of a frightful black colour!—
"Monster of ingratitude inconceivable!
"(exclaimed the prince) is this the return thou makest for the important service I have rendered thee? Overwhelmed as I was with unheard of calamities,
"I turned not a deaf ear to your cries, but
"saved your life at the expence of my
"own. This baseness exceeds the ingratitude of the *Bramin* to the *Mungooz*.*"

* The story here alluded to forms one of a collection of tales and fables which I had at first proposed to add to these specimens; but the romance having swelled this volume to as large a size as seems convenient for a work of this nature, I have waved troubling the reader with them. Perhaps those tales (THE FIVE ROYAL RULES OF CONDUCT), with various interesting translations from the *Tamoul* and other *Hindoo* dialects, may be hereafter presented to the public by some of the young gentlemen at Madras, who are now, happily for themselves, their employers, and the natives of India, applying themselves to the acquisition of the languages; and who, to a more

At this reproach, the snake (which proved indeed to be the well disposed *god of fire* himself in this disguise) hissed a horrible laugh, and thus replied. "You have nobly risked your life to res- "cue me from a conflagration, scarcely less "dreadful than that which flashed upon "the appalled universe from the all-con- "suming eye which blazes in the fore- "head of SHIVVEN.* And is it possible

perfect acquaintance with them, may add more leisure, as well as greater ability, for the purpose.

* SHIVVEN is constantly represented, in his images, with this fire-flashing eye.—The story alluded to is as follows.—Three tribes of giants had, by means of extreme penances, obtained immense gifts, which they exerted in constructing three impregnable aerial citadels, whence they annoyed mankind, and even the *Daivers,* to such a degree, that SHIVVEN at length found it incumbent on him to proceed in person against them. The gods of every rank tendered their services on this occasion, so that SHIVVEN was presently mounted on a chariot, the body of which was formed by the junction of the persons of some deities, and drawn by the hands of others; the sun and moon serving as wheels. VEESHNOO presented the immortal warrior with a semicircular

"I could repay you with cruelty? No, "*Nella-Rajah*, the fact is, that not ig-"norant of your past misfortunes, and "foreseeing enough of the future to "know that you run the most imminent "hazard from famine, I have, in order "to guard you against this evil, which "no skill or fortitude can avert, thus dis-"guised your person, lest when you are "tried by hunger, your royal counte-"nance should betray your real charac-"ter, and render mankind fearful of "relieving a monarch, apparently so "smitten by the hand of heaven. When "your trials are over (for the period of "them is limited), you will have only to

mountain, as a bow, whose cord was supplied by the person of the huge serpent *Auteesbaisen* beforementioned, while VEESHNOO himself (his head pointed by the *god of fire)* became the formidable arrow. This mighty preparation, however, proved unnecessary, for SHIVVEN in his anger darting his forehead-eye full towards the three fortresses, they were instantly consumed by the devouring flame which proceeded from this dreadful optic.

"think of me, and I shall forthwith faith-"fully appear to withdraw the poison "which now blackens your skin; and "which I am concerned to add, must for "a time (though not mortally) infect "your frame. Go forth then, to encounter "your fate with patience and courage."

The *Rajah's* mind being much relieved by this speech, he took his leave of the friendly *Augnee*, and continued his travels through this almost endless wilderness. Time would fail to relate the wondrous adventures which befell the *Rajah*, previous to his finally emerging from the forest; suffice it to observe, that in different parts of it, his calamities were occasionally alleviated by the sight of holy *Reshees*, who had for ages resided there unseen by man: his fate, however, allowed him not to remain long in any place; and he at length found himself on the borders of the immeasurable wood.

Scarce had he come forth among the habitations of men, when this mighty sovereign, whose powerful sway so lately overshadowed the world with the umbrella of universal dominion, found himself the object of derision to the most contemptible of mankind. His jet black complexion and deformed person became the laughing-stock of children. Supported, however, by conscious dignity, he calmly proceeded on his way, till sorely pinched by famine, he reached the great city of *Aulikaupoor*, then ruled by the *Rajah Reetupah*. Submitting to his fate, and to the irresistible calls of hunger, he tendered his services, under the name of *Baugun*, to his former tributary, in the humble professions of charioteer, and even of cook. The king could not but smile at his uncouth figure, and sable countenance; but good naturedly entertained him in his service.

It happened that about this time *Puvooshen* (the *Nella-Rajah*'s faithful charioteer) made his appearance at the court of *Reetupah*, whom it seems he had formerly served. This worshipper of VEESHNOO,* after carefully depositing with their grandmother the children of *Tummaiuntee*, returned to *Neeshtee*; there learning the history of his royal master's disgrace and banishment, and unable to discover his abode, he resolved to return to his first employer. Anxious as the *Rajah* was to learn tidings of his children, he thought fit to impose the most rigid silence upon himself, and never to make a discovery of his real character, without which indeed, altered as his features and

* The attentive reader may have, with me, by this time, made the observation, that the author of this tale was probably of the sect of VEESHNOO, of whom he takes so much more notice than of SHIVVEN. See *Introduction*, page 9.

complexion were, it was impossible that he could be recognized even by the honest *Puvooshen.*

But now DERMAH-RAJAH, *said the holy narrator of this tale, we will leave the Rajah for a while, to return to his forlorn bride, whose distress when she awoke, on missing her loved lord, may be more easily conceived than expressed.*

In fact, poor *Tummai-untee* no sooner missed the *Nella-Rajah,* than a foreboding shivering seized her frame; she eagerly explored every corner; till accidentally turning her eyes on her person, she perceived a part of her garment torn off; this decisive confirmation of her fears quite overcame her, and sinking to the earth, like the delicate *aulee* flower, when scorched by the oppressive sun, she thus gave vent to her sorrows. "—Oh, *Nella-Rajah!* have you then

"deserted your unhappy bride? She "fondly believed her company was a "consolation to her husband, but it "seems, on the contrary, that her presence was a burden no longer to be "supported. Was it necessary to heighten the severity of the stroke, by forsaking her in her sleeping moments? "Oh, my sovereign!—Oh, my preserving "lord!—my beloved husband!—thou "greater than *Daivuntren!*—favourite "of *Letchemy!*—perfection more than "mortal!—ocean-like benevolence!—Is "it indeed possible that thou hast left her "to perish in this horrible wilderness, "who never yet knew what it was to "be separated from thee for an instant? "See, (did the admiring multitude use "to exclaim, as we passed through their "happy streets)—see there two bodies "animated by one soul!" Oh, my poor "friends, you were deceived; but so in-"deed was I. Perhaps, however, your

" remark may in one sense prove correct, " for I feel, I feel that the true soul of " my existence being fled, life will with " him soon forsake this body. True, I " am to blame for having allowed my- " self to sink to sleep, while you, my " love, were suffering ;—long watching, " hunger, fatigue could not, perhaps, " justify it. But did my crime deserve " a punishment so cruelly severe? or, " at least, did *Nella-Rajah* use thus ri- " gidly to judge the errors of his *Tum-* " *mai-untee?* With my life, my guar- " dian by my side, how cheerfully " could I have traversed this dismal " wood; while the unwholsome food " it yields would have been luxury. I " vainly believed that the kind, the " great, the just *Nella-Rajah*, could un- " der no circumstances desert his too " happy *Tummai-untee*—That he would " leave her *here*, seemed a crime to con- " ceive.

"But why should my unruly heart "rebel, why should my rash tongue "condemn my lord?—must we not all "bear the consequences of pre-existent "sins? And, oh! I fear *my* former sins "have brought on, not only my own "misfortunes, but, perhaps, have proved "the cause of thine! for how else could "heaven thus afflict the good? Oh, my "husband! when you condescended to "take this sinful hand, with me you em-"braced these dire calamities.—Alas! "this fearful solitude terrifies my inmost "soul. Surely it is because I am guilty, "that I tremble. The woman who "studies not her husband's disposition, "is no better than a mere vegetating "trunk; she who is indifferent to "please her husband, is a despicable "wretch; while the wife who treats him "with disrespect, is a sharp thorn in his "side. But have *I* ever uttered a disre-"spectful expression to my *Nella-Ra-*

" *jah?* have *I* ever neglected the most
" sedulous attention to supply, nay, to
" prevent his wishes? did *I* ever, by any
" part of my conduct, afflict his mind?
" My heart, I think, acquits me; but if
" I really have failed in duty, do the
" gods thus severely avenge every in-
" voluntary fault? And as for you, my
" husband, did it become your benign
" and dignified character to wreak your
" vengeance on your weak, silly wife? I
" have been taught, that it behoves the
" great and good to overlook the tres-
" passes of their inferiors and depend-
" ants.

" But let me again recollect it is for
" my sins you now suffer;—then, hush
" my impious tongue;—and oh, merciful
" VEESHNOO, forgive my rash, my un-
" just petulance! My lord, my husband,
" where art thou?—when shall I again
" behold that countenance, beaming the
" mild lustre of the moon? when will

"my famished sight be feasted with "your loved presence? Oh, forgive my "offences; forget the calamities they "have brought on you, and return to "my longing arms. True goodness can "never be lastingly unkind. The sugar-"cane cannot become a bitter *Mergosa*.* "Remember the rapturous hours we "passed, when hand in hand we walked "forth into the gardens; forget not the "tender vows you there whispered me. "But my reason fails me.—The gods "have forsaken me;—yet do not, oh! do "not thou forsake me too. Return and "preserve my shattered senses, my de-"parting life.—Where, oh! where art "thou concealed!"

In this wild incoherent strain did *Tummai-untee* bewail her misfortunes, wandering over and over the spot in

* The *mergosa* is a beautiful tree, some species of which bear a flower nearly resembling the *lilac*, both in form and smell.

which she first missed the *Rajah*, till the sun withdrew his last faint parting ray. Charmed with the radiance of her beauty, and amazed at the violent expressions of her anguish, the irrational inhabitants of the forest had forgot their great concern of procuring food, to gaze on the disconsolate fair. The quadrupeds gradually formed a circle round *Tummai-untee*, while the feathered tribe hovered with admiration over her beauties. The *cooyels* for once heard notes of grief more touchingly melodious than their tenderest warblings; and the painted parrot was surprised to find its brightest colours eclipsed by her ruby lips; insensible to their admiration, though not so of their presence, *Tummai-untee* wildly addressed them for information respecting her husband. "Ye shaggy and formidable ru-"lers of this wide waste," cried she, "and ye, gentler birds, have you seen "the first of men, the most excellent

" *Nella-Rajah?*——Say, trees, and ye
" bushes, say, does he dwell among you?
" oh! conceal not my wanderer from
" these longing eyes."

Mocked by the silence of her mute auditors, she renewed her searches in every corner, already often and in vain explored; when suddenly a huge serpent (produced by the magic of *Shunnee)* rolled its immoderate length furiously towards her; nor stopped till in many a disgusting fold it had entwined itself around the fair feet of the terrified *Tummai-untee*, who insensibly called aloud for protection to that dear friend, who till now had never failed to relieve her from every distress. But, alas! no friend, no husband was near. Her shrieks, however, chancing to reach the ears of one of the wild mis-shapen savages which inhabit the rocky caves of those dreary regions, he traced the sound, till reaching the presence of *Tummai-untee*, he

displayed to her sight, a figure scarcely less terrific than that of the reptile whose winding folds still chained her tender feet: this monster exhibited a visage hideous beyond imagination; a dingy flame flared from his large eye-balls, while through his lips of vivid purple projected the fell teeth of a lion; his wrinkled neck, distorted with an enormous wen, was entirely reversed, so that his frightful face hung directly over his back. This animal (for he could hardly be called human) was, however, armed with a splendid bow and arrows, which served to procure his precarious subsistence; his waist was girded with a cloth far too fine for the odious wearer; his horrid forehead was preposterously adorned with a beautiful *tellertum*,* while his head was more appropriately covered with a cap of goat's skin.

Struck with the unexpected appear-

* See note, p. 156.

ance of so much beauty, the savage's voice at first refused its office, till recovering in some measure from his surprise, in discordant tones he thus addressed the panic-struck fair. "Queen of love! for sure it is *Ruttee* "herself that I behold, permit me to "inquire what extraordinary circum-"stances have brought such tender, such "exquisite beauty into scenes capable "of inspiring horror even in its savage "inhabitants; what name on this earth-"ly world does such celestial beauty "bear?—from whence descended?—for "whom seeking?—whither going? But "first," said he, casting his eyes towards her feet, "let me hasten to relieve you "from this odious confinement." Thus saying, by his magical powers he enticed the snake from the person of *Tummai-untee*, and destroyed it.

Tummai-untee, the tenour of whose soul could by no events (except the absence of

her husband) be long discomposed; after gratefully acknowledging his kindness, thus answered his questions. "My "father, friend, is called *Beem-Rajah*; "and he rules the kingdom of *Veedera-"poor*. My name is *Tummai-untee*, and "I have, in travelling through this fear-"ful desart, in company with my ho-"noured husband, been unfortunately "separated from him. Tell me, my "brother, have you seen a person more "like the son of the *Vygundah**-dwell-"ing-VEESHNOO, than a mortal? did "his eye beam like the glossy *lotus* leaf "in the gay light of the sun; and did his "countenance shed the serene radiance "of the infant moon? If you have seen "one, who should immediately strike you "as born to be monarch of the world; "as a proper subject for the praises of

* The paradise of VEESHNOO. See *Introduction*, page 14.

"gods, of *Bramins,* and of bards, tell "me quickly, for that is the man I seek."

The profane savage had now too long gazed on the fair, to attend to the dictates of reason or virtue. Fired even to madness with her beauties, and solely contemplating his enviable fortune in finding them in his power, he fixed his horrid eyes glaring with fierce desire on *Tummai-untee,* and thus bespoke her. "Refulgent perfection! wherefore these "vain researches for one who appears to "have cruelly deserted you: be no long- "er imposed upon with the false idea "that this world cannot afford you lovers "equal in all respects to this *Rajah.* I "flatter myself, indeed, that my youth- "ful attractions will be found at least "as worthy your notice and favour; and "learn, madam, that my magical powers "are competent to fascinate even god- "desses. Come then, my charmer, come

" with me, and reign sovereign over my " heart, and over my house. To your " pleasure my wife shall submit; to " your wants she shall administer, and " your commanding presence shall, as it " were, for ever bruize and deface her " bosom. When you behold my subject " savages, my cave resplendent with ru- " ral decorations, and witness the gay " round of delicious pleasures in which " we pass our careless hours; when you " see the wondrous qualities of my dogs " in the glorious chase, your little heart " will bound with ecstasy. I call the " gods to witness, that your utmost wish " shall be gratified, and that I will never " forsake you. Released from your con- " temptible husband, you shall devote to " love and rapture the precious spring- " time of youth. Bless then your happy " fate, enchanting fair: accompany me " into the secret windings of this wood, " and make your lover happy.—Soon, in

"my arms, will you forget your silly hus-
"band.

"Do you, then, hesitate?—Know my
"mighty gifts, and be not deceived by
"external appearances. Learn, with be-
"coming awe, that I can render myself
"invisible to every beholder, by casting
"in their eyes a certain enchanted pow-
"der; and thus with impunity do the
"unwary traveller, the cautious house-
"holder, and the secret hoards of the
"miser, alike become my easy prey.
"And not over man only does my magic
"extend its control; birds and brutes
"yield to my skill; my snares and nets,
"some of thread, and some of hair, at
"once secure me a delicious variety of
"viands, and command the admiration of
"my fellow hunters and robbers. Hea-
"vens! what pious deeds did I formerly
"perform, to be recompensed with such a
"treasure! Come, then, my charmer,
"and bless me with compliant love."

The chaste heart of *Tummai-untee* was ready to burst with indignation and abhorrence at this foul address. "Are my "ears then doomed to submit," thought she, "to be polluted with the lascivious "language of this daring monster: oh! "does not some sudden destruction await "this impious madman?" Judging it, however, prudent to smother her resentment, she endeavoured to convince him of his error in this forcible harangue: "Do not, my friend, tarnish the merit "of the service you have just rendered "me, by holding such unbecoming lan- "guage. Recollect, that the wife of a "king and of a priest are by all men to "be held sacred as their own mothers. "I remind you that I am a queen; and "though those who through inadver- "tence or ignorance commit a crime, "shall by prayer obtain pardon, yet to "the wilful sinner, his former acts of "virtue will not secure forgiveness;

"it is written, that he shall sink into the "infernal regions.

"Covet not, then, the wife of another; "recollect the fate that awaits the adul- "terer. His former virtues are cancel- "led; his wealth melts insensibly away; "his life is cut short, and his good name "for ever blasted; at the awful moment "of death the messengers of *Eemen* "shall seize him, and after tormenting "their devoted victim with sharp dag- "gers and iron forked rods, the wretch- "ed adulterer shall, instead of the ob- "ject of his impious lust, be compelled "to embrace a red-hot shaft of blazing "iron! then shall he be cast down into "the lowest depths of *Nareekah*, where "he shall roll in a sea of liquid fire and "filth, an ocean without a shore; en- "during all the horrors of anguish, fa- "mine, and stench, from whence at "length, he shall only be released to "animate the body of some base animal

"on earth. Have you not found these "awful threats denounced in the *shaus*-"*ters?* have you not heard it from the "reverend lips of aged teachers? Oh, "my friend, I conjure you, as you were "born of woman, to recollect yourself, "and to consider me as a mother,—as a "sister."

The unfeeling monster paid no attion to this awful remons rance, but blindly rushing on his own destruction, and raving with intense lust, thus replied: "Pretend not with vain words to "deter me from my unalterable resolu-"tion. But wherefore all this unneces-"sary grimace? no prying eye can here "witness our endearments. As for fu-"turity—talk no more of it; this is "certain, that I command at least the "present moment, and that your beau-"ty is irresistible; and I am fully de-"termined to enjoy both. *Eemen*, I "scorn and defy thy power! When

" almost in each other's arms, with none " but love and privacy around us, is " this a seasonable moment for affected " squeamishness? For shame! Come " then, my love, for I can endure no " longer delay. Gods! the very *Ree-" shees,* in my situation, could not resist " such mighty temptation."

" Once more (exclaimed the dignified " *Tummai-untee*), once more I warn you " of your danger. In consideration of " the services you have rendered me, I " am still willing to overlook this out-" rage; I do forgive it; cease then, and " depart in peace." The savage, with eyes flaming with impatience, gazed horribly upon the chaste *Tummai-untee*, and was on the point of enforcing the gratification of his brutal passion, when the trembling fair, lifting up her inmost soul to SHIVVEN, breathed forth this curse upon the audacious savage, " By " my unspotted chastity; by my un-

"shaken fidelity, and perfect obedience "to my husband; by the unblemished "virtues of that most eminent and ami-"able of men; by his condescending "love to me; may this detested wretch "be instantly and for ever cast into the "depths of *Nareekah!*" Scarce had she uttered this efficacious imprecation, when the nameless monster, as if suddenly blasted by a thunderbolt, fell down dead at her feet, and his polluted soul sunk into the blackest hell.

Relieved from her immediate alarm, by this awful interposition of heaven, the mind of *Tummai-untee* again yielded itself to the mournful reflections which her situation naturally suggested. "Had "my honoured husband," thought she, "deigned to have remained with me, "this hateful wretch would not have "presumed to contaminate my person, "by directing on it his impious eyes. "A woman separated from her husband,

" is truly an helpless object of insult. In-
" deed, when the evils our sex are subject
" to are considered, the birth of a
" daughter may, perhaps, be more pro-
" perly deemed a curse than a blessing.
" With regard to myself, it is no more
" possible for me to exist in this state of
" separation, than for the scaly inhabi-
" tants of the sea to breathe upon the
" strand. To what peculiar curse of hea-
" ven am I to attribute my present dread-
" ful situation? torn at once from my
" husband and my infants; subject to the
" rage of ravenous brutes, and of mon-
" sters, horrible as that now prostrate at
" my feet, am I cast away in this track-
" less wilderness!" Earnestly did she wish for, earnestly indeed did she seek for, death; and with a view to obtain it, she advanced with hasty step (fervently fixing her thoughts upon her beloved lord, dear to her even in desertion), towards the extending conflagration of the

wilderness, which had now nearly reached the spot where she stood, and plunging headlong into the flames, endeavoured to put an end to her painful existence.

The *Ausburers, Kinnerers, Gaindurers* and all the females of the world of *Daivers*, who had deeply interested themselves in the fate of this hapless pair, could not behold the fair object of their admiration thus rushing on destruction without experiencing the most poignant sorrow; and the *god of fire* himself, no less fearful than unwilling to be the instrument of death to such perfection, withdrew his resistless powers of destruction from the blazing wood, and left her unconsumed and unhurt by the receding flames. When *Tummai-untee*, still intent on death, presented herself before tigers, wild buffaloes, and elephants; before lions, and frightfully ravenous birds, they either fled at her approach, or tamely yielded their necks to be trod upon by

her. If she attempted to throw herself into water, it would instantly vanish, and leave only its dry sandy bed to receive the falling saint. Did she eat of any poisonous plant, it served only to relieve her hunger, and to yield her wholesome nourishment. Disappointed, no less than surprised, at this supernatural interference, the despairing *Tummaiuntee*, whose fortitude while blessed with her husband's presence nothing could shake, wildly wandered around the wilderness, her loose hair floating in the winds, and her eyes scalded with the tears of bitterness.

After the first paroxysms of grief had subsided, and she had made considerable progress into the wood, her wearied feet led her to the unfrequented habitations of holy hermits, who for many years had been secluded from the observation of men. Here her favoured eyes were blessed with the sight of *Moonees*, and

their sanctified disciples; of *Reeshees*, of heavenly men, whose every word was in strict unison with the sacred *vaides*. To these most venerable personages, encouraged by their kindness, *Tummai-untee* unfolded the eventful tale of her misfortunes, and reverently entreated their counsels. These holy men, through the divine inspiration with which they were endowed, exhorted her to be of good courage, for that *Shunnee* would, at a certain period, forget the dire resentment which had pursued her and her noble husband to such extremity; they assured her, she should again be united to him, and both be restored to their kingdoms. They even satisfied her inquiries as to the duration of their calamities, which they signified to her was limited to *three years*. This assurance was concluded by a solemn conveyance to her of the benediction called *aubaiyestum*. *Tummai-untee* endeavoured to impress herself with

a becoming confidence in these declarations, and indeed derived some degree of consolation from them. She remained a considerable time in the service of these heavenly men, till the period of their pilgrimage in the wilderness being completed, they proposed to retire from this earth; and having advised *Tummai-untee* to proceed to the kingdom of the *Shubaukoo-Rajah*, and acquainted her with the route she was to pursue, they rose aloft in air, and vanished from her sight.

Tummai-untee, filled with awe and faith at what she had seen and learned in the sacred habitations of these divine beings, implicitly obeyed their parting injunctions, and directed her steps as they had recommended. Though she could not permit herself to doubt that their predictions would be literally accomplished, this amiable woman, now separated from that husband in whose eyes alone she

desired to appear agreeable, utterly neglected her person. Her fine eyes became swelled and reddened with incessant weeping; her beauteously-flowing locks were entangled and covered with dust; and in short, so uncomely was her appearance that when she returned to the habitations of men, certain travelling merchants* who spied her at a distance,

* In the East, a very usual mode of prosecuting an inland traffic, is to lade cattle with merchandise with which the proprietor makes a trading journey from village to village. The disordered state of the police in most parts of *India*, renders it often necessary for these merchants to carry defensive weapons; and to travel in large bodies. The *Lombardees* or *Lombatters* (whom the MARQUIS CORNWALLIS, by a train of admirable policy, seconded by the zeal of CAPTAIN ALEXANDER READ, contrived to detach from the cause of *Tippoo* to the service of our camps), are of this military order of merchants. Those who have perused MAJOR DIROM's perspicuous *Narrative of the late Campaign in Mysore*, may recollect of what eminent importance to our success was the acquisition of the commerce of this thrifty and enterprizing race of men.

absolutely fled at her approach, conceiving it might be some evil spirit, or at least some unfortunate lunatic. One man alone of the party had the courage to remain on the spot till she reached it, when a nearer view of the celestial beauties which beamed through all the disadvantages of her disguise, soon convinced him that, if it was not indeed a mortal, it must be some beneficent goddess. "Fairest of female forms (cried
" he), may I presume to inquire whether
" my eyes behold a mortal beauty, or
" whether I am to render homage to
" the world-subduing *Ruttee*, to the elo-
" quent *Seerauswatty*, or to the auspicious
" *Letchemy*?*—at least, may you well be
" one of the female *Kinnerers*.—Deign to
" instruct me; and if indeed a mortal, to
" say whence this unseemly appearance,
" this flowing of tears, from eyes formed
" to light up the flame of joy and love."

* See *Introduction*.

Tummai-untee soon satisfied the beauty-struck merchant that she was an earth-born mortal, and not only liable to, but actually enduring all the evils of mortality. Briefly acquainting him with her history, she proposed to accompany the females of his party to *Shubaukoo*'s capital, to which she learnt that they were bound. The honest merchant cheerfully assented to her desire; and after introducing her to the wives and children of his companions in traffic, they proceeded on their journey.

They had now travelled a considerable distance, and unfortunately without meeting with any water, an inconvenience which they felt so much the more severely, as the heat of the weather was intense. After enduring great fatigue and pain from this want, they at length, to their extreme joy, reached a *tank*,*

* *Tanks* are artificial reservoirs of water generally supplied from adjoining rivers, and are formed for the pur-

where having quenched their thirst, they retired to refresh themselves under the shade of a neighbouring grove, while the

pose of supplying the rice-fields with that indispensable article at the seasons when the rains do not fall. These reservoirs (though not all in good order) abound in the *Carnatic*, which country would indeed be almost a desert without them.—That tanks should be constructed where-ever requisite and practicable, and kept in effectual repair where they already exist, is an object of such urgent importance, that should this point alone be for any length of time neglected, I am fully persuaded no regulations, no ability whatever, will in such case, prevent a rapid and deep decline of the revenues of the *Carnatic*; an evil which would be aggravated by the reflection, that it was not the unavoidable effect of war, but the consequence of a criminal neglect, which must necessarily occasion the decay of the produce, and indeed of the population of that country.

In the *Northern Circars*, which have lately been so dreadfully ravaged by famine, a survey has been ordered for the express purpose of ascertaining the practicability of forming such reservoirs from the noble rivers which roll through those provinces; this measure is not the least laudable of the government of SIR CHARLES OAKELEY; for whose public integrity and private virtues I have sincere pleasure in taking this occasion to express my cordial respect and esteem.

unladen cattle sprung forward to cool themselves in the water. Food and conversation occupied the whole party except *Tummai-untee*, whose mind, but ill reconciled to the long and cruel separation to which she was doomed, still sighed for a death which she could not meet.

But now the sun, as if he could no longer endure to witness the complicated miseries of a female of his own tribe,* retired with broad blushes of shame behind the western clouds. Soon were the fatigued travellers sunk in soft repose, and exhausted nature's call for rest even prevailed over the watchful reflections of *Tummai-untee* herself, and for a time her cares too were forgotten in a sweet slumber. The calm period of oblivion was, however, very short, for at midnight, when the weary travellers

* It would appear from several parts of this work, that certain tribes of *Hindoo* rajahs were considered (like the Incas of Peru) as children of the sun.

were fast locked in sleep, a string of wild elephants from the neighbouring woods chanced to light upon the spot where this ill-fated party had halted, and rushing over them, trod them all to death, *Tummai-untee* alone excepted, to whom they did not offer the slightest injury. Even the beasts of burden did not escape the rage of these tremendous animals, who destroying them also, darted violently into the adjoining *tank*. The noise of their unwieldly pastime in the water awoke *Tummai-untee*, who soon perceived the dreadful carnage around her, not without the most genuine regret that that life which had become a burden to her, had alone been spared. "Why have I, a sinner, been alone ex-"empted from surrounding death?—"what further sufferings has fate in-"scribed within my forehead!"

With these and similar lamentations *Tummai-untee* passed the night, till the

faint glimmering of the stars, lost in the brighter lustre of the planet *Shuckra,** was no longer perceptible; while this resplendent herald of the morn riding in serene splendour through the heavens, ushered in the vigorous sun, whose potent rays quickly pervaded the whole horizon. *Tummai-untee* sorrowfully arose, and agreeably to the advice of the *Reeshees,* bent her steps to the kingdom of the *Rajah-Shubaukoo;* there she at length arrived; and judging it prudent to assume a feigned name, took up that of *Shaindeereeyah.* Her first business was to search every part of this extensive capital, in the forlorn hope of meeting her husband, in whose company she could with fortitude and even with pleasure have endured the decreed period of misfortune; but without whom, life under any circumstances was intolerable.

* Called also *Velli,* and denoting the planet *Venus,* which of course was now the morning star. See *Introduction,* page 37.

Neglected as was the person of *Tummai-untee*, she could not pass the streets of the royal city without attracting universal notice; "What heavenly female "has lighted on this earthly world (cried "one to another); are we visited by "the beauteous *Auroonturee*, or by the "charming *Chundramuttee?*"* Unobservant of the admiration which her appearance universally attracted, the chaste *Tummai-untee* pursued her researches with indefatigable industry, till the king's mother chancing to perceive her from an upper room was no less struck than the people at large with her majestic gait and lustre-shedding beauty. She instantly dispatched some of her attendants to request a visit from her; these soon returned with *Tummai-untee*, whom the royal queen-mother thus addressed:—

* This refers to some tales with which I am not acquainted.

"When I behold the dignity of your "carriage, and the exquisite beauty of "your person, I could almost suppose "you to be the far-famed queen of the "mighty *Nella-Rajah*; permit me, how- "ever, to learn from your own lips to "whom it is I now address myself, and "whence this appearance of extreme "misery and indigence."

Tummai-untee, unwilling to make a discovery of herself, which, by occasioning her probable return to her parents, might be the means of diverting her from her pursuit of *Nella-Rajah*, thus replied, "*Shaindeereeyah*, oh queen, is the name "I bear. Once I was proud to call my- "self the bride of an eminent person of "the *Gaindoorer** race, who long loved "me to excess; but alas! his inconstant "heart has since deserted me in favour "of another; and I have accordingly "been cruelly expelled from his pre-

* See *Introduction*, page 31.

"sence. So have the gods willed. Such, "madam, is my brief history. Would "your majesty deign to engage me in "your service, you would not, I trust, "have occasion to regret the trial. I "can boast more than ordinary skill in "the mixture of perfumes; perhaps none "can, by a judicious arrangement, give so "brilliant an effect to the *nine sorts* of "precious stones. I can introduce the "*maui* into the eyes with such fascinat-"ing power, that no man shall encount-"er them with impunity; in short, I "have learnt so to adorn the female per-"son as to command the regards of even "*Munmoden.* I may with truth add, "that I am not given to roam abroad, to "obstreperous mirth, or to many words." The queen-mother, captivated by the appearance and frank address of *Tummai-untee*, readily received her under her protection. "Remain with me," said she, "as long as you think proper; depend

"upon being cherished as a daughter, "and valued as an instructor. Your "auspicious presence will be to me as "that of the great *Letchemy*." *Tummai-untee* gratefully accepted the proffered asylum; where indeed she long remained unknown, and highly beloved.

But now, said the holy MOONEE *to the attentive* DERMA-RAJAH, *it is time to return to the* NELLA-RAJAH.

We left him engaged with *Reetupah* in the humble capacity of charioteer, and superintendant of his kitchens, whose approbation he soon acquired by his uncommon skill and fidelity in the discharge of his duty. Nothing, however, could console the *Rajah* for the loss of his *Tummai-untee's* company; with his hasty desertion of whom he was now ready to reproach himself. He took no more nourishment than was barely sufficient to

preserve life, and even *beetle** he entirely abstained from. Continually did his thoughts recur to the dreadful conflagration which he had witnessed too soon after his separation from *Tummai-untee*, not to apprehend the dreadful probability of its having reached his helpless love. In one of the reveries into which the calm light of the full moon shining upon his midnight bed had naturally betrayed him, his full heart vented itself aloud in the following language. "True, "my *Tummai-untee*, it was with a view "to restore thee to thy parental roof, "that with thee I quitted my only re-"maining comfort; but how bitterly "have I since repented my ill-judged "and cruel contrivance to effect this ob-"ject. Alas! perhaps at this moment

* *Beetle*, which is the leaf of an aromatic creeper, is chewed as tobacco is in *Europe*, but so universally as to be deemed, next to rice and water, the most indispensable article of life.

"my love is no more. The devouring "flames, or the more horrible monsters "of the wilderness, may have destroyed "her, in her last moments deploring "(though not complaining of) the absence "of him who ought to have been present "to protect her from every danger!—Oh, "*Tummai-untee*, *Tummai-untee !*—why "didst thou rashly, and yet so nobly, "prefer an earthly sinner to the immor-"tal *Daivers*. This high offence ex-"cludes even the forlorn hope that thou "yet mayst have arrived safe to thy "parents. Certainly, some awful fate "has overtaken thee !"

The *Rajah-Reetupah* happened at this moment to be enjoying the serene beauty of the night, in a walk near the spot where the *Nella-Rajah* breathed forth this mournful soliloquy. He could not image to himself the ridiculous contrast, which the pathetic moans and the frightful complexion of his charioteer exhi-

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bited, without bursting into a fit of laughter. Determined to divert himself at the expence of his sable domestic, *Reetupah* approached the *Nella-Rajah*, and gravely said, "What is the cause, "friend *Baugen*, of this piteous language? "apparently you are lamenting the ab-"sence of your amiable bride;—indeed, "at this love-inspiring season, who is "without his tender mate? if her charms "bear any proportion to your own, I "sympathize with you; and oh! what "anguish must that ill-fated princess en-"dure, deprived of a lover so noble and "captivating. Alas, *Baugen!* your illus-"trious fair one was perhaps sweetly "culling faggots in the wilderness you "allude to, when imperious necessity "ravished from each others embraces "the most accomplished pair that ever "wore the flowery chains of *Munmoden!*"

To these cutting sarcasms *Nella-Rajah* judged it prudent to make a reply

more suited to his present situation than to his feelings. "Your majesty," said he, "is disposed to be jocular; the fact "is, that to beguile the tedious hours, "I was repeating part of the history of a "certain unfortunate monarch. As for "me, where should a man so deformed "as myself find a woman, who would "condescend to accept his hand. My "unfortunate figure raises disgust even "in my own partial mind; and, were it "possible that any female could recon- "cile it to herself to marry me, she "would, no doubt, become the object of "universal derision. Your majesty is "but too sensible of this; but it is your "royal pleasure to make my deformity "a subject of ridicule." The king, who was not ill-tempered, smiled; and desisting from further remarks on the subject left the *Nella-Rajah*, whose burning cheeks and full heart found a seasonable relief in tears.

It is now necessary to look back to the good old father of *Tummai-untee, Beem-Rajah;* who since the arrival of his grand-children under the charge of the faithful *Puvooshen,* had heard no tidings of their unfortunate parents. He had consulted the most eminent *Bramins* on the subject, and had dispatched several in different directions in search of intelligence regarding them. Although he and his afflicted queen shuddered at the thoughts of the disasters their favourite children might have endured, yet their knowledge of the character of *Nella-Rajah* encouraged them in the hope that a sense of shame alone had prevented his seeking the asylum which so naturally seemed to present itself. The messengers dispatched by him had in the mean time traversed the most distant mountains, and penetrated the most sequestered wildernesses, even to the sacred habitations of *Moonees;* but all in vain. At

length a young *Bramin* named *Brumah-Nodamah,* tendered his services; and as he was not only deeply learned in the *shausters* and *vaides,* and in the composition of astrological calenders,* but also intimately skilled in all the arts of a regular *hircarrah,*† his offer was gladly accepted.

* In every village in the *Carnatic* is a *Pungjaungum,* an official character, whose business it is to compose almanacks, *astrological,* as well as astronomical and meteorological. This composition not only specifies the phases of the moon, and predicts the probable weather, but particularly states the fortunate or unlucky moments of each day, founded upon the aspects of the planets, and derived from principles laid down in the *shausters.*

† The most expert messengers, and the ablest secret emissaries are generally found among that wily tribe of *Hindoos,* the *Bramins.* Few of my readers will require to be informed that the *Hindoos* are, and have been from time immemorial, divided into distinct casts, of which the *Bramin* is the first in consequence; to this tribe the priesthood is in a great degree confined; though not, as is generally supposed, absolutely; for we find that at this day, the *Pariars* have priests *(gooroos)* of their own tribe, and even some inferior deities peculiar to

Confident of success, he set out on this expedition in company with a party of

themselves, whom the *Bramins* do not acknowledge. This circumstance tends to confirm the tradition prevailing in the southern parts of the Peninsula of India, that the *Bramins* themselves are not aboriginal inhabitants of the coast of Coromandel (to which part of *India* I beg to be always understood as chiefly referring in this work) ; but foreigners, who by superior abilities and science, did at a very remote period assume the exercise of the priesthood, and with it an immoderate proportion of power and privileges. I do not know whether this curious circumstance has yet been investigated by Europeans.

The *Hindoos* were, by the *Bramins*, divided into four principal tribes ; which are again subdivided into many more : these are

The *Bramin*, or the priesthood.

The *Chatteree*, or royal and warlike class of the people.

The *Byse*, who were proprietors of the land, and merchants.

The *Sooder*, or labourers and mechanics of every kind.

So entirely distinct are these tribes, that no power or wealth can possibly procure promotion in this inviolable scale of hereditary consequence. No consideration whatever would induce the most abject wretch to eat with his sovereign, who should be of a lower class than himself : a circumstance peculiarly remarkable among a people

Bramins, himself disguised as one of the poorer order. Among various countries that he traversed in search of the beloved daughter of his aged monarch, was that of *Shubaukoo-Rajah*; where conceiving that, as a princess, *Tummai-untee* would naturally resort to the court, he made it his business to acquire the good will of the porters of the palace, which soon procured him free ingress into the

where the mere possession of power serves to justify every breach of justice, to such a degree as to have obscured the moral sense of right and wrong.

It is an observation I have made in those parts of the *Carnatic* where I have been stationed, that though the *Bramins* still preserve to themselves the exercise of the priesthood and their exorbitant exclusive privileges; the *Chatteree* and *Byse* class seem almost to have disappeared; few of the *Carnatic* Rajahs being, I believe, of the former, and scarce any of the landholders of the latter order. Of the lands, I found the *Sooders* the chief possessors (where the *Bramin* were not so), and their own station of labourers supplied by the *Pariars* (*Chandelas*) who were formerly emphatically considered as of *no* tribe.

royal courts, among the numerous *Bramins* of the place, who enjoyed that privilege.

About this time the anniversary of the decease of *Shubaukoo*'s father arrived; and the ceremonial of its observance requiring the *Rajah* to wait upon his mother in the inner apartments of the palace, this active emissary contrived to slip in among the other attendants. There, as he hoped, he beheld *Tummai-untee*;—but oh, how changed! "Is this," thought he, "is this then that bright *lotus* which "graced our sovereign's thrice blessed "capital; this the exalted princess who, "surrounded by innumerable handmaids, "shone, in beauty no less than in rank, "superior to all her sex! worthy, in one "word, of the dignified station to which "she was raised by the mighty *Nella-Rajah*. Do I then see her, who was "observed never to be for an instant separated from her enamoured lord, now

"torn from his embraces, and here cast "away helpless and forlorn; her lovely "locks clotted through neglect; her eyes "swelled and inflamed with tears, her "dazzling person covered with dust, and "her mean garment too scanty to afford "sufficient covering to her resplendent "frame? oh! my unhappy fate, that these "eyes should behold such calamity!"

Tummai-untee soon recognized the *Bramin*, upon his making himself known to her; and for the first time since her separation from *Nella-Rajah*, a bright but transient ray of joy flashed upon her mind. "Oh, my friend (cried she), you "witnessed my early glories from the "very hour of my birth, and you now "behold my present abject state!—This, "this is the work of the gods." Bursting into tears as she uttered these words, the queen-mother of *Shubaukoo* (whose affection for *Tummai-untee* had been continually increasing as she became further

acquainted with her character) observed her agitation, and inquiring into the cause, became herself no less agitated, to learn that her fair guest was no other than queen to the world-ruling *Nella-Rajah*. Casting her arms round the neck of *Tummai-untee*, the good old queen exclaimed ;—" My daughter, my " daughter ! is it indeed *Tummai-untee* " that I behold !—why this unkind con- " cealment from me ? and whence this " wretched disguise ?—what is become of " that king of sovereigns, that SHIVVEN " of this world, your mighty husband ? " how long shall the kingdoms of the " earth bewail his absence !—Your losses, " your expulsion from your kingdom, " and the arrival of your children at " *Beem-Rajah*'s court, we had learnt ; " but no further intelligence could we " acquire of our honoured sovereigns. " Oh, my daughter ! your mother and " myself were born and brought up un-

"der one roof; and you I knew intimately in your infancy; but disguised as you here were both in person and name, how could I recognize you?—bring hither," said she to her attendants, "clothing and ornaments suited to my exalted guest."

The most splendid apparel, jewels, and perfumes were quickly produced; but *Tummai-untee*, gratefully acknowledging her venerable friend's kindness, declined changing her present garments. "This superb raiment, my honoured mother," said she, "would become those happy days when these eyes were blessed with the sight of my lord; but such gay clothing ill suits the grief they would now serve to cover. No, till he who reigns in my heart, he who indeed is most worthy to reign over the world; till he who knew and practised every virtue, again return, never shall these knotty locks be smoothed; never shall

"this forehead be perfumed with *sandal;*
"my palate shall not be indulged even
"with *beetle*, nor my limbs repose on a
"bed; till then, this unbathed body
"shall not change its scanty but de-
"cent covering. What has the mate-
"separated wife to do with pomp, with
"attendants, with dressing, perfumes,
"and baths? much less should she be
"disposed to levity and mirth."

The queen-mother, instead of pressing this point, wisely conceived that to a person of her guest's turn of mind, the most likely means of consolation would be an early re-union with her parents and children. With this idea, the good old lady, sacrificing her own gratification to the welfare of *Tummai-untee*, hastened her departure for the court of *Beem-Rajah*; whither she was escorted by a pompous retinue, suited to the dignity of the personage they attended.

The allotted period of *Tummai-untee's*

external sufferings having expired, she reached her destined goal without accident, and there was met by her fond parents and two children; whom their intelligent emissary had previously prepared for her arrival. They flew into the arms of their beloved daughter. But how shocked were they to find her not only stripped of every ornament becoming her station, but with entangled locks, unbathed person, and destitute of the usual female clothing! After the first agitation of the tumultuous and contrary passions, excited by the circumstances of this meeting had subsided, *Tummai-untee* briefly communicated her adventures to her inquiring parents; taking especial care to represent the desertion of her husband as arising from motives of tenderness to herself; and concluded her narrative with these words, "Thus, madam, have we, "like shipwrecked mariners, been strug-"gling and almost overwhelmed in a

" boundless ocean of trouble; no friendly " shore presenting itself, except your " court, from which shame, like a resist- " less current, drove us back."

When *Tummai-untee* had finished her eventful story, her mother again embracing her, replied, " Do I indeed " behold the super-eminent queen of " the mighty *Nella-Rajah?*—While you, " my child, have been wandering almost " destitute of food and raiment, your " meanest servants have here been flou- " rishing in peace and plenty. How se- " vere the fate Bruma has inscribed " within your forehead! but how much " severer mine, to witness a downfall " dreadful in itself, but infinitely aggra- " vated by your former extraordinary " exaltation. Why, my *Tummai-untee*, " why did not you proceed from some " less ill-fated womb! Since the arrival " of your children your heart-sick father " has never entered his hall of audience,

"but has entirely secluded himself "from public view. They have been "his only company, his only conso- "lation. Your brother too has been "no less affected by your misfor- "tunes; the poor boy has ever since "gradually pined, and scarcely takes "food sufficient to sustain life. Once, "alas! I fondly imagined that were I but "blessed with children, I could not have "a wish unaccomplished. What penances "did we not undergo to obtain this fan- "cied happiness? and when with rap- "ture-drinking ears we received the pro- "mise of the holy *Moonee*, how little did "we dream, that to those very children "we should owe our heaviest sorrows!"

The return of *Tummai-untee*, however, gradually softened both her own agony, and the distress of her dear relatives, into a more soothing and tender melancholy; and the assurances of the *Reeshees* with regard to her husband's return, revived in

her breast those hopes, which hitherto had been subdued by grief. The first care of the good old king was to dispatch fresh *Bramin* messengers in search of his son-in-law; to whom *Tummai-untee* in person gave the following instructions;—
"My honoured fathers! let no difficul-
"ties you may encounter divert you
"from your pursuit. Indeed, I foresee
"many; in particular do not expect to
"find in *Nella-Rajah* the same counte-
"nance which once illumined this coun-
"try; probably the magic of *Shunnee*
"has transformed and disfigured his
"beauteous face, and possibly reduced
"him even to seek subsistence in the ser-
"vice of some of his former tributaries.
"Let me advise you then, into what-
"ever countries you enter, to take post
"near the courts of their respective *Ra-*
"*jahs*, or in some remarkable public si-
"tuations: there from any eminence cry
"aloud to this effect:—"The once

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"mighty, the once just *Nella-Rajah*, be-
"ing followed by his noble wife into the
"wilderness into which *Pooshcarrah* drove
"him, requited her fidelity by meanly
"deserting her there; there left her a
"prey to the wild beasts of the wood;
"not, however, without completing
"this scene of ingratitude, by first rob-
"bing her tender frame of part of the
"only garment which covered it! If any
"fatal accident happens to this injured
"woman, whose conscience, but this de-
"graded king's, is chargeable with the
"atrocious crime?"—If any man resents
"this language, mark that person, as-
"certain his residence, and as much as
"possible of his history: then return
"speedily for further instructions. Oh
"my venerable friends, grudge not your
"labours on this occasion!"

The *Bramins* promising zealous obedience, separated, and took different directions. One of them at length reached

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the country of *Reetupah,* where he took care, among other places, to make the speech required of him, in the very presence of that *Rajah,* and indeed with the addition of some aggravating circumstances; for availing himself of the privilege of his sacred order, he thus addressed *Reetupah,* while seated in his *cutcheree,** surrounded by his officers and servants, among whom his humble favourite *Nella-Rajah* chanced then to be. "Perhaps your majesty has not "been made acquainted with the dis-"graceful conduct of the once mighty "*Nella-Rajah* towards his too faithful "wife.—I am authorized to proclaim it. "After his ejection from that throne "from whence he once issued his com-"mands to nearly the whole prostrate

* The *Cutcheree* is a sort of town-hall in which the public business of the village or district is transacted. It serves also as the scene of audience, and of official ceremonial.

" world (which indeed to this moment " mourns the loss of its unworthy mo- " narch), the *Nella-Rajah*, attended only " by his wife, sought refuge and retire- " ment in a frightful wilderness. Here, " insensible to her unparalleled attach- " ment, his unfeeling soul prompted him " to desert her in the midst of that hor- " rid waste; meanly availing himself of " her sleeping moments to forsake her, " and even to rob her of part of her only " garment! That shame (or rather the " judgment of the gods) should have ever " since prevented his appearance to the " world, will not be wondered at; but oh! " who would have believed that such re- " fined cruelty, such unheard of ingrati- " tude should have been practised upon " chastity herself, by the *Nella-Rajah*? " by him whose very name brought to the " imagination of his fond subjects the " ideas of perfect justice, benevolence, " and wisdom. Fortunately the inno-

"cent sufferer, after enduring the most "severe hardships (rendered doubly keen "by the sense of her husband's brutal "unkindness), reached her father's court "in safety; there she languished, and "still laments the loss of him who so "cruelly forsook her. How aggravated "were the circumstances!—love and fi- "delity led her to those dreary regions "so unfit for her delicate frame to con- "tend with; but barbarity left her to "perish even there! Excessive fatigue, "famine, and anxiety closed her long "watching eyes;—but this unguarded "moment was deemed the opportunity "for base desertion. This chaste queen "relinquished every luxury to attend her "husband, with only a single garment; "but even this garment did he not leave "entire. If the ravenous tigress feels the "keenest pressure of hunger, she will "not devour her little ones; but he, "more ravenous, preyed on her whom

"nature and gratitude bound him to cherish. Who now will not tremble to give his daughter in marriage to man?"

Reetupah-Rajah, after respectfully saluting the *Bramin* with folded hands, thus reproved him for the violence of his language. "Reflect, my father, who it is you take upon you to disparage; the most just and virtuous, as well as the most exalted of the human race; he who ruled the circular world with undeviating rectitude and wisdom; in one word, the *Nella-Rajah*. Never can I believe that our unfortunate sovereign (whose restoration we earnestly implore), could act so unworthily as you describe. The sins of his former state of existence can alone have occasioned his present misfortunes, and what order of beings can evade the consequences of pre-existent offences? To the *Nella-Rajah's* virtues *Tummai-untee* is doubtless indebted for her won-

" derful escape from the evils that sur-
" rounded her. Instead then of reproach-
" ing this best of men, rather join your
" efforts to our endeavours to discover
" his abode."

Having dismissed the *Bramin* with this just rebuke, the latter was retiring from the royal presence, when he was stopped by the *Nella-Rajah* himself, who with feelings of inexpressible shame and resentment had heard his conduct so grossly misrepresented; still resolved not to discover himself, he thus addressed the *Bramin*; " If the *Nella-Ra-*
" *jah* left his wife in the desert, be as-
" sured, sir, that his motives were the
" best, and that it must have been the
" only means left him to induce her to
" retire to her father's court, rather than
" she should partake with him of the dis-
" asters he had reason to expect. If such
" was the case, I will add, that his wife,
" in authorizing you thus publicly to ex-

"pose him to the abhorrence of the "world, is far more to blame than him-"self." With these words abruptly turning away, he left the *Bramin* to his reflections, to whom indeed the instructions of his mistress immediately occurred; but the disgusting countenance and mean appearance which now disguised the *Rajah*, would not allow him for a moment to suppose it could be him that now addressed him. Resolved, nevertheless, to pay implicit obedience to his instructions, he hastened back to *Veederapoor*, where he reported to *Beem-Rajah* his ill success. The sagacious *Tummai-untee*, however, having required of him a more detailed account of his researches, he satisfied her in the following words. "I "have in vain travelled over various "kingdoms, in vain have I penetrated "the most sequestered woods, even to "the sacred habitations of the most emi-"nent *Moonees*; I have traversed the

" mountains as far as that of *Emora*, but " without obtaining any tidings of the " *Nella-Rajah*; equally unsuccessful was " I in my progress entirely round the " sea coast: in the capital of the *Reetu-* " *pah-Rajah*, indeed, after proclaiming " your grievances in the manner you di- " rected, I was abruptly reproved by a " deformed wretch with a hideous black " visage, who observing that your hus- " band's conduct must have originated in " motives of tenderness towards his wife, " severely censured your having au- " thorized me to vilify his character." The discerning *Tummai-untee* needed no more, to be persuaded that the mean person described was no other than her husband, disguised by the baleful magic of *Shunnee*. She communicated this opinion to her father, and suggested the following expedient, as the best means of inducing her husband to discover himself and to return to her. She recom-

mended that a messenger should be dispatched to the *Reetupah-Rajah* with an invitation, as from the king, to the solemnization of a *second* marriage, into which he should pretend that his daughter was about to enter. That *Reetupah* would attend, there could be little doubt; that he should be accompanied by his charioteer, was likewise probable; "and when he once comes here," said *Tummai-untee*, "our children shall be "the mediators of our reconciliation."

Beem-Rajah approving this plan, selected for its execution a *Bramin* of uncommon ability and ingenuity, whom he forthwith dispatched to the court of *Reetupah*; where being admitted to a public audience, he communicated the purport of his mission to that prince; stating that the *Nella-Rajah* had, on account of his insensibility to the blessings of *Letchemy*, been reduced to extreme misfortune, and particularly had with

aggravated cruelty, deserted his too faithful wife, and left her tender frame (that delicate wire of pure gold), exposed to all the horrors of a wilderness, from which nothing could have delivered her except her own spotless chastity: that her father had in vain during three years used every endeavour to discover his fallen son-in-law; but that his ill success, together with the gross misconduct of the *Nella-Rajah*, had at length determined him to proclaim his intention to re-mar-
" ry* his daughter, and finally that to

* This idea of a re-marriage seems very unnatural in a *Hindoo* work; as no such thing is now known among these people. Even the unfortunate children who at the age of six or seven years, are betrothed perhaps to some decrepid old man, are not, in the event of his death, permitted when they grow up, to marry; but remain the solitary widows of some almost unknown person, who died in their childhood. By the way, these maiden-widows are, I believe, the only description of natives of *India*, who can at all be classed under the designation of *old maids*.

invite the *Reetupah-Rajah* to appear as a candidate for the hand of that exalted and beauteous princess, was the object of his embassy.

Reetupah was too sensible of the distinguished honour, as well as happiness which such an union promised, to hesitate accepting the invitation; while the *Nella-Rajah*, who had been present on this occasion, and who could with difficulty conceal the emotions of grief and indignation which the words of the messenger had raised in his breast, was reduced to conclude, that hereafter the faith of no woman could be depended upon. His reflections, however, were soon interrupted by *Reetupah*, who turning with an animated countenance to his favourite charioteer, thus addressed him. "You have learnt, "*Baugen*, the object which must now be "my pursuit, and I must depend upon "your zeal for an expedition on which "my success may, perhaps, greatly de-

" pend ;—haste then, and make speedy
" preparations for my instant departure."
The unfortunate prince smothering his feelings, and conscious too of his own supernatural powers of horsemanship, assured *Reetupah*, that however incredible it might seem, he would in a single day convey him to the far distant capital of the *Beem-Rajah*. As he entered the stable for the purpose of making the necessary preparations, he accidentally met his former charioteer, the faithful *Poovoshen*; who having learned the afflicting purport of *Beem-Rajah's* message, cried out upon seeing him, " My worthy
" friend, hast thou heard that *Beem-Ra-*
" *jah* has announced his intention to re-
" marry that monument of conjugal fi-
" delity, his daughter?—oh, should our
" eyes be ever again blessed with a sight
" of my honoured master, what will be
" his sufferings to find her disposed of to
" another!"

While the good old man concluded this exclamation with a flood of tears, not unobserved or unfelt by the *Nella-Rajah*, the latter had already yoked a very unpromising set of horses (but with whose latent qualities he was well acquainted) to the *Rajah*'s golden carriage, which was adorned with sumptuous banners, and equipped with splendid armoury. His royal master, however, did not fail to remark with dissatisfaction, that his charioteer seemed to have selected for the purpose of this important journey the most unserviceable cattle of his stables; but the *Nella-Rajah* persisted in his choice, alleging that he was well acquainted both with their lightning-like swiftness, and their ability to travel night and day without any refreshment whatsoever. He spoke this with an air of confidence, which silenced, if it did not convince, the *Rajah*; who mounting the carriage, soon found himself conveyed

with a velocity which almost affected his brain; he fancied himself seated on the chariot of the sun, guided by *Auroo-ren.** He had scarcely recovered from the excess of his astonishment, when it was renewed in the extreme, by the circumstance of his mantle accidentally falling off, which, as he turned to recover, had already been left so far behind as to have totally vanished. His rapid course seemed, in short, the godlike flight of *Munmoden* hastening to assert the cause of his injured votaries, by putting to final confusion their persecutor *Shunnee*.

It may be easily conceived that the journey, long as it was, was soon accomplished. In fact *Reetupah* reaching the suburbs of *Veederapoor*, and finding that time would admit of it, commanded a halt. After giving the *Nella-Rajah* full credit for his extraordinary gift in the art

* The Dawn.

of charioteering, he condescended in return to exhibit a specimen of his own no less wonderful dexterity in the use of the bow. For this purpose, descending from his carriage, he shot an arrow towards a distant *taunree* tree, and directed the *Nella-Rajah* to approach it, and observe whether any of the leaves had escaped being pierced.

The *Nella-Rajah* had scarcely, with astonishment, ascertained that every single leaf had indeed been penetrated by this infallible arrow, when he was suddenly struck with the sight of his deadly foe, *Shunnee*, who stood under the tree, and with a countenance and tone of voice expressive of the utmost contrition, pointed out to the *Rajah* the snake whose bite in the wilderness had so horribly deformed his person, and who now, in ready obedience to the directions of *Shunnee*, proceeded to extract all the poisonous effects of his sting, leaving no other remains of

it than the external blackness of complexion.—As when the fainting labourer, who has borne an oppressive burthen through the heat of a summer's day, rejoiceth when the evening permits him to cast it off, so did the *Nella-Rajah* exult in a sense of lightness and freedom from the venom that had so long depressed his frame.

Shunnee, however, soon re-engaged his attention by the following address; "Oh resplendent resemblance of *Mun-* "*moden!* delight of that world which "you were born to rule! the moon that "enlighteneth and cheereth the kings of "the earth! with shame I confess, that to "me you owe all your misfortunes. I "influenced the dice, which deprived you "of your kingdom, and my spirit per- "vaded the malignant birds, which in the "wilderness stripped you even of your "garment. I it was that have so long "separated you from your wife and

"family; have reduced you to render menial service to your tributary kings; and, in short, have caused all your aggravated distresses. Disappointed love is my only excuse; and, oh, curse me not!—let my present conviction of the impotence as well as criminality of my endeavours to protract, beyond the decreed periods fixed by BRUMA, the sufferings of the innocent, be my punishment. In return, I yield homage to your virtues, and would gladly manifest the sincerity of my repentance by endowing you with any gift in my power to bestow."

To this *Nella-Rajah*, whose heart ever overflowed with benignity, thus replied; first saluting his antagonist with the reverence due to his exalted nature. —"Mighty *Shunnee*, I freely forgive you. Why, indeed, should we ever have been on unfriendly terms;—you who are the immediate offspring of

" the sun, and I who likewise boast de-" scent from him. For myself I ask no " favour; but this only I require for " mankind, that your powers of mischief " do never approach or molest the wri-" ters, the readers, or the hearers of my " eventful history." *Shunnee* solemnly promising an eternal compliance with his request, left him with the assurance, that both his ability and inclination to molest him having ceased, it remained with the gods to accomplish their gracious purposes of restoring him to his lost power and dignity. And here be it observed, that from the time *Shunnee* appeared to the *Nella-Rajah* under the *taunree* tree to this day, no prudent person ever passes under its inauspicious shade; but on the contrary cautiously takes a circuitous rout to avoid it.*

But to return; had a mountain, placed

* The *taunree* tree is still held in the same dread; and is at this day avoided in the manner above described.

by some evil spirit on the shoulders of *Nella-Rajah*, been by some friendly hand suddenly removed, it could not have yielded him greater relief, than this interview afforded him. His frame restored to its wonted vigour, and his heart bounding with hope, he hastened to rejoin the *Reetupah-Rajah*, to whom with becoming expressions of admiration, he reported the extraordinary effect his arrow had on the leaves of the tree, and intreated to be initiated, at his leisure, into this mysterious art. They now remounted their carriage, and travelling with undiminished speed, they soon reached, and darted through the streets of the *Beem-Rajah's* capital. At the rushing sound of the chariot, the sagacious *Tummai-untee*, who was aware that the period foretold by the *Reeshees* had just elapsed, exclaimed with prophetic confidence that none but her husband could be equal to direct a carriage with such miraculous rapidity.

The royal visitor was no sooner announced to the hospitable *Beem-Rajah*, than he was received with every possible attention. Noble apartments were allotted to him, and as he had proved more expeditious than any of the other expected candidates, the interim of their arrival was filled up with musical entertainments. In the mean time *Tummai-untee* took measures to discover whether the wonderful charioteer might not indeed prove to be her husband in disguise (for we may here remark that the prophetic *Reeshees* had, among other particulars, distantly intimated that *Reetupah* would be instrumental to his return): she seized the earliest opportunity to dispatch some of her most intelligent handmaids to the royal mews, as persons who had no other purpose in view than to gratify an idle curiosity, but who were, in fact, charged to collect every possible intelligence with respect to the charioteer.

Shocked as they were at the dismal complexion and mean figure of the object of their pursuit, they joined in conversation with him; and contriving to introduce the subject of his external appearance, they ventured to inquire whether he had been thus unfortunate from his birth, or if some accident had occasioned such deformity? "Perhaps, however, (added they, to soften the remark) "a defective form is essential to eminent charioteers, for the *shausters* inform us that the person of *Aroonen*,* "who guides the chariot of the sun, is "but half formed, and his complexion "dim and imperfect." Having given to this delicate subject the best turn they could devise, they artfully managed to direct the discourse to the intended remarriage of *Tummai-untee*; taking care to give their new acquaintance to understand, that the sole motive of announcing

* See *Introduction*, page 36.

such a scheme to *Reetupah* was to hasten the return of the *Nella-Rajah*; for that they had an obscure prophecy, that *Reetupah* would ultimately be the means of his discovery. They concluded, by an easy transition, with an appeal to him as an indifferent person, on the cruelty of the *Nella-Rajah*'s behaviour, in still persisting to conceal himself from his fond wife; whether the measure might originate in false shame, or in resentment. —" But as for resentment," cried they, "what ground has he for it?—*Tummai-*" *untee*'s only crime, indeed, is her hav-" ing rashly preferred him to the gods. " Is then such conduct becoming him " whose very name once conveyed to the " delighted world the idea of every thing " that was true, humane, and good?"

Nella-Rajah, though unaware of the drift of their discourse, was not a little pleased to learn the true object of the invitation to *Reetupah*: dissembling, how-

ever, his satisfaction on this head, he earnestly insisted that the *Nella-Rajah*'s motives for leaving his wife in the wilderness had been most grossly and cruelly misrepresented;—" But why (exclaimed " he, abruptly quitting them) do you enter into all these details with me, as if " it were in my power to restore this *Ra-* " *jah* to your mistress."

The handmaids having completed their commission, returned to report the result, of which they knew not what opinion to form. *Tummai-untee*'s hopes, however, derived fresh confirmation from their account of his behaviour on this occasion. Learning, at the same time, from the handmaids, that he superintended the kitchen as well as the stables of *Reetupah*; she directed them to examine his mode of acquitting himself of that office, and, if possible, to obtain from him a small part of the victuals he dressed; the taste

of which she hoped might lead to further discovery.*

Her faithful servants hastened back accordingly to the *Nellà-Rajah*, whose preternatural skill in the culinary art astonished them no less than his abilities as a charioteer. With unspeakable amazement, they observed dry empty pots no sooner placed upon the hearth than water ascended in them as from a fountain, and even boiled without the aid of fire!—the *curries* and other dishes produced by this singular process, were as superior in flavour to ordinary dishes, as the means of preparing them were different. They urged him in the strongest terms to favour them with a small portion of these delicious viands for their

* The reader acquainted with the simple manners of the earlier ages of the world, will not consider the *Rajah's* exercise of the culinary art, and its leading to his discovery, as incidents so unnatural as they might at first view appear.

mistress, whom all the delicacies of her father's court could not, they declared, induce to take any other nourishment than mere rice and water. The benevolent monarch instantly complied, expressing at the same time his surprise that they should think it necessary to urge thus vehemently a request so moderate. "You must surely," says he, "suppose me "unacqutained with the *shausters*, which "in almost every leaf declare, that he "who refuses food to those who require "it, will infallibly descend into the infer- "nal regions." The handmaids, somewhat struck with his manner, with which they could not reconcile the meanness of his appearance, returned to their mistress with the dainties with which they were charged; and after reporting what had passed, affectionately expressed their wishes, rather than hopes, of their beloved mistress's success. "Oh, may "the benedictions," said they, "of the

"holy *Moonees* you met in the wilderness; "may the merit of your parents' long "pilgrimage;—may the virtues of your "pre-existent and present state;—may "the favour of the relenting gods, con-"spire to ascertain that this extraordi-"nary person is indeed your husband, "and restore him to you in his pristine "beauty and glory!"

Tummai-untee having tasted of the meats they had brought, recognized with rapture the handywork of her long-lost lord. She thought herself now justified in conveying her children to his presence, hoping by this last test completely to ascertain the identity of his person. Her servants were accordingly charged with the children, and directed to lead them, as if by accident, to the residence of the *Nella-Rajah*. They obeyed. At the sight of his darling infants, his feelings burst through all restraint; he found himself overwhelmed in an ocean of mingled joy

and grief: he pressed the children to his breast; seated them on his lap, while his head hung over their necks, which he covered with reiterated kisses, and bathed in floods of tears.

The attendant handmaids did not fail to remark the violence of his emotions, while he abruptly desisting from his endearments, recollected himself so far as to endeavour to account for them without betraying himself. "You are sur-"prised," said he, "at the interest I take "in these sweet babes; the truth is, that "they greatly resemble two of my own, "from whom I have been long separated. "It is now, alas! no less than three years "since, torn from my wife, my children, "and my country, I have been compelled "for my bare subsistence to engage in this "ignoble employ; and so destitute am I, "that I have nothing to offer to these "little darlings, except, indeed, these re-"peated embraces." "Oh, sir," replied

the handmaids, " what ought so tender a
" parent and husband as yourself then
" to think of the father of these infants,
" whose unfeeling conduct, both towards
" them and his amiable wife, we have al-
" ready mentioned to you.—Would one
" not think, that a heart of stone sepa-
" rated from such a wife and such chil-
" dren would melt into water? Alas!
" we are well convinced that if the *Ra-*
" *jah* does not immediately return, their
" mother will not live; and should she
" die, her good old parents will not long
" survive; conceive then the deplorable
" situation of these lovely orphans, who
" once seemed born to command the
" world."

These observations deeply affected the *Nella-Rajah;* his tottering knees almost refused to support his agitated frame. Attempting to reply, his speech failed him, and he could only cast his eyes flowing with tears silently on the ground.

The observant handmaids then hastened to report to their mistress the remarkable circumstances they had witnessed. *Tum-mai-untee*, now confirmed in her suspicions, urged her father to invite the *Nella-Rajah* to his palace; which was soon accomplished under pretence of his desire to see the wonderful charioteer, who had with such miraculous expedition conveyed the *Reetupah-Rajah* to *Veederapoor*. The *Nella-Rajah* (whose resentment at his wife's supposed forgetfulness of him, had now in a great degree subsided into admiration at the repeated proofs he had lately received of her invincible attachment) accepted the summons with secret satisfaction.

The situation of the court could not be long concealed from the people at large, who indeed entered into the hopes and fears of their sovereign with the tenderest concern; they were acquainted with the prediction, that at the end of three

years the *Nella-Rajah* was to return, and they were not ignorant that this very day concluded that period; although it did not occur to them, that the mean and sable figure which the *Reetupah-Rajah's* charioteer exhibited, could possibly prove to be their godlike favourite. The whole city was in a tumult of agitation and suspense; some severely reprobated the *Nella-Rajah* for so long concealing himself from his family.—" Is this," cried they, " a becoming return to *Tummai-*
" *untee's* disinterested and unexampled
" preference of him to *Daivuntren* and the
" other gods? Though, for his pre-ex-
" istent sins, perhaps, he lost his king-
" dom, yet why should he estrange him-
" self from his fond wife and family, to
" wander like a vagabond through dreary
" deserts?" Others defended him; observing, that this very separation was probably no less involuntary than the loss of his kingdom;—" For who," said they,

"does not know, that neither men nor "gods can evade the judicial conse-"quences of pre-existent offences. Did "not the tremendous SHIVVEN himself "endure confinement on the celebrated "mountain of *Aumourtee*? did not the "holy *Ramah*, *Seedee*, and *Letchemen*, "wander over unfrequented forests for "fourteen long years? did not *Daivun*-"*tren*, though lord of three worlds, suffer "innumerable calamities on account of "*Augelee*, through the resentment of her "husband *Gaivedum*; and what did not "*Auree-Shundrun* endure?*—Should we "then be surprised to find that the *Nel*-"*la-Rajah* also is liable to misfortune?"

This reasoning, however, did not deter

* There is nothing in the stories here alluded to reduceable to a note, worth troubling the reader with; at least so far as I am acquainted with them. The *Ramah* here mentioned was VEESHNOO in his fourth appearance in the world, when *Seedee* was his wife and *Letchemen* his brother. Their history, in the *Ramauyen*, is twice as long as this of the *Nella-Rajah*.

others from considering his conduct as cruel and unjust in the extreme. "We all "know," observed these, "after he desert-"ed her in the wilderness, how earnest-"ly she sought to destroy herself; which "nothing indeed prevented her from "effecting but the immediate interference "of the gods, and the consolatory pre-"dictions of the *Reeshees*.—Oh, may "those predictions not prove unfounded! "This is the day fixed for their ac-"complishment, of which, alas! there "does not appear the smallest prospect; "yet never did the predictions of *Ree-"shees* fail before. Should the chaste "*Tummai-untee* at length fall a victim to "despair, to whose charge is the guilt of "her death to be laid?—to the parents "who produced her?—to the *Pooshcar-"rah-Rajah*, who defrauded them of their "kingdom?—to the mischievous *aun-"nays*, who first inflamed her heart?—"or to the man who married her only to

"desert her? Certain it is, that the un-
"timely death of such a saint cannot
"fail to bring down exemplary judgment
"on some quarter or other. We know
"how narrowly it has been necessary to
"keep out of her reach poison, and every
"other means of self-destruction, and
"that for this purpose sentries have been
"posted over all the neighbouring *tanks*
"and wells. Should, however, her thirst
"for death unfortunately evade their vi-
"gilance, her loss would soon be followed
"by the death of her parents and brother.
"But who can account for the supreme
"will of the gods? or who so perfect, as
"to be secure from the consequences of
"sins committed in former life?" Such
was the language of the people, which
through the wounded ears of the *Nella-Rajah* pierced him to the heart, and unjustly revived in his breast those sentiments of resentment, which had been

in a great measure subdued by the late testimonies he had received of the attachment of his wife.

No sooner had he reached the palace than *Beem-Rajah* invited him to sit down near himself; while *Tummai-untee*, at the sight of the hideous appearance which disguised her loved lord, exhibited the most violent emotions of grief and distress. The *Nella-Rajah*, smothering his feelings, affected to be greatly surprised at being invited to a seat in the presence of the *Rajah*; and turning to *Tummai-untee*, he took the liberty to observe, that her tears seemed peculiarly unseasonable, as her desires of a second marriage were now on the point of being gratified.

"That my sole motive," exclaimed she eagerly, "in giving out the idea of a re-
"marriage, was to draw you, my ho-
"noured lord, hither, I call to witness

" that observer of human acts, *Boomdai-*
" *vee*;* the sun, the moon, and the eight " great guardians of the world. But be- " hold my person; are these," said she," (pointing to her clotted hair, and to that tattered garment, of which he had in the wilderness barely left her sufficient to supply the demands of decency,) " are " these the decorations with which a bride " would equip herself to gain the admi- " ration of men? If ever I had any wish " but to recover my lost lord, may I en- " dure the dreadful curses which attend " the murder of a *Bramin*, the slaying of " a cow, the crime of adultery, the sin of " the robber, the liar, and the way-layer. " Surely, my *Nella-Rajah* knows me too " well to doubt the purity of my heart " and conduct; but if still unkind suspi- " cions invade his breast, let me dissipate " them by passing through the fiery " flame; whence, when I come forth un-

* See *Introduction*, page 19.

" hurt, he will perhaps deign to receive
" again his faithful wife, and acknow-
" ledge these innocent babes."

While with these words *Tummai-untee* tenderly embraced her husband's feet; his overflowing heart vented itself in silent torrents of tears. The scene affected every spectator to the last degree, when at this critical moment the attention of the whole assembly was suddenly arrested by the appearance of the immortal gods. Aloft in air appeared, in refulgent majesty, the almighty BRUMA, VEESHNOO, and SHIVVEN, attended by a splendid train of the lesser divinities.—Whilst the crowd below contemplated with sentiments of profound awe the sublime spectacle above them, the holy MOOMOORTIGOEL thus bespoke the *Nella-Rajah*.

" Favoured of mortals! worthy sove-
" reign of the kings of the earth, hear,
" and obey. Hesitate no longer to receive

"your chaste and faithful wife. The "decreed period of *Shunnee's* resentment "has expired; in witness whereof think "only of the venom which till now has "blackened your skin; and, lo! the "charm is dispelled, and you re-appear in "pristine beauty. As for *Tummai-untee*, "learn that nothing but our special in-"terference and protection during the "three past years of your separation have "prevented her from destroying herself. "Receive her therefore from our hands. "—For the rest, go forth, and under our "auspices, recover from the *Pooshcarrah-* "*Rajah* the kingdom he was permitted "for a while to wrest from you. Reign "and be happy; and while prosperity at-"tends you, cherish the worship of the "gods; raise to us holy sacrificial fires; "and when death at length arrives, be "confident that yourself and your wife "shall be received into *Sorgum*."*

At these words a flowery shower fell

* See *Introduction*, page 30.

from the skies, in which the gods departed; while *Nella-Rajah* with devout heart, prostrate person, and uplifted eyes, followed with fervent adoration their ascent and gradual disappearance in æther. Raising now his beloved *Tummai-untee* from the ground, he tenderly embraced her and her children, whom he only quitted for a moment to pay his affectionate respects to *Beem-Rajah*, his queen, and son.

The *Reetupah-Rajah* no sooner became acquainted with these extraordinary events, than he hastened to humble himself before that royal master, from whom to have received menial service, though involuntarily, he was ready to impute to himself as a crime. His apologies being of course accepted, he retired, filled with awe, to his own country. *Beem-Rajah* presented his recovered son-in-law with garlands of flowers, as usual; and having, with his people, offered him every possible mark of respect,

he received the *Nella-Rajah's* adieus, who now hastened to return with his wife and children to his own kingdom.

Confident in the assurances of the gods, he challenged the *Pooshcarrah-Rajah* once more to try his fortune at games of chance; and to engage his concurrence, tempted him, in the person of his queen, with a stake, which the latter, still relying on the protection of *Shunnee*, made himself sure of gaining; but the event proved him to be fatally mistaken. *Shunnee* now no longer opposed himself to the *Nella-Rajah's* success, but on the contrary united with the gods in securing victory to him; in consequence *Pooshcarrah* presently became as entirely destitute as he had once rendered his royal antagonist; nor had he in his reverse of fortune the consolation to reflect, that he had made a good use of the temporary power the gods had bestowed on him.

The *Nella-Rajah* resuming the regal

authority, commanded his rival to be brought before him, and with much solemnity thus addressed him. "*Poosh-*
"*carrah*, it is now three years since I
"stood on this spot, as you now do,
"destitute and forlorn, and what was
"then your treatment of me? not only
"did you rigidly exact all you had frau-
"dulently gained, but with unexampled
"cruelty you forbid my subjects, under
"the severest penalties, from affording
"the smallest relief to their monarch,
"then almost famished. Was this con-
"duct becoming towards one, who like
"yourself is descended from the glorious
"sun?—though *Shunnee* was my enemy,
"was it necessary that you too should
"persecute me with such unrelenting
"cruelty?—But I wave all further re-
"proach, and would rather attend to
"the reflection which these wonderful
"events naturally suggest; namely, that
"in this world no rank or power can

"exempt the highest of mankind from "enduring their allotted proportion of "good and bad fortune, and that consequently no person whatever can be "justified in pride. As for you, I would "fain consider you the involuntary instrument of supernatural resentment. "Return then to your kingdom, and live "in peace."

The *Nella-Rajah*, who had taken the precaution to enter his palace at an auspicious moment, and to distribute suitable presents to the *Bramins*, was there received by his nobles and people with acclamations of rapture. Their countenances, as well as words, strongly expressed the mingled sentiments of shame and joy: shame that any threats could have induced them to leave their monarch to starve in a desart; and joy, to find him restored to them. As midnight darkness in the absence of the moon; as the closed leaves of the *lotus*, when the sun

withdraws his last western beam; such had been their dreary situation in his absence; and the return of him, their intellectual sun, now with genial kindness unfolded their hearts to new light and life.

The good *Nella-Rajah* soon dissipated their fears, by giving them to understand that so far from attributing to them any part of his misfortunes, he had considered the *Pooshcarrah-Rajah,* and even *Shunnee* himself, as the mere agents of irresistible fate, and that fate the natural consequence of the sins of his former state of existence; though perhaps to their prayers to VEESHNOO, he might owe the speedier conclusion of his misfortunes. "Retire then," said he, "in "peace to your respective homes, let what "has passed be forgot; and continue to "serve me as you formerly did."

His 56 tributary *Rajahs* now appeared with similar apologies, which were

accepted with equal benignity. They could not comprehend the propriety of the lenity he had just manifested to the *Pooshcarrah-Rajah*, who had so cruelly and audaciously insulted his superior prince; they even begged to be permitted to extirpate him. *Nella-Rajah* would not, however, hear of this, but presenting these officious tributaries with *beetle*, *sandal*, and the customary presents, dismissed them.

There now only remained unnoticed *Puvooshen*, his faithful charioteer, who however did not fail to present himself; —that he was graciously received, will not be doubted.

Long did this illustrious *Rajah* reign in the hearts of that world, which universally acknowledged his power and obeyed his commands.

And now, DERMA-RAJAH, *cried the holy* MOONEE, *treasure up this history in your*

memory, and gather from it this assurance, that as you imitate the Nella-Rajah *in reverential love to the gods, and in justice and benevolence towards men, so shall your virtue be ultimately crowned, like his, with a glorious restoration to your kingdom. Rely on the prophetic benediction of a* Moonee.

Blessed are the hearers, the readers, and the writers of this sacred history. For ever free from the malicious power of *Shunnee*, they shall enjoy wealth and happiness in this world, and eternal blessednesss hereafter.

May the favour of the great Veeshnoo be with us.

EXPLANATION

OF THE

ENGRAVINGS.

WHEN the *Mahomedans* invaded *Hindostan*, where they permanently established themselves on the ruins of that immense empire, their ferocious bigotry particularly displayed itself in the demolition of the temples, *choultries*,* and other

* A *choultry* is a building, generally open, of a construction similar to that described in the text, and is an usual appendage to *Hindoo* temples. Numbers of them are, however, to be found on the high roads in the Peninsula, totally unconnected with any religious edifices; being raised by the devout charity of opulent individuals for the general accommodation of travellers of every description without exception. A *tank* for the further refreshment of passengers is always dug near it. In a country where the convenience of inns is unknown, the great service of these hospitable mansions must be obvious; and if, as it is to be feared, is too frequently the case, they sometimes owe their existence to timid super-

religious edifices of the mild and ingenious people they had subdued. But as the southernmost parts of *India* became a later and more imperfect conquest, and the Mahomedan settlers in those countries were also fewer in number than in the north, the consequence was, that the religion, customs, and public buildings of those regions escaped in a great degree the destructive zeal of their hardy conquerors.

Of the less mutilated cities, that of *Madura* (now forming a part of the dominions of the Nabob of *Arcot*, and garrisoned by the troops of the English East India Company) seems to have been among the most fortunate. It was once, and, I believe, at a period not very remote, the capital of a considerable kingdom, which included all the districts south of the *Coleroon*, and stretched as far west as *Coimbetoor* and *Travancore*; which last country indeed formed a part of it. In *Madura* are still to be seen, uninjured except by the silent hand of

stition, or posthumous ostentation; it is at least a matter of satisfaction, that these weaknesses have received a direction so liberal in its principle, and so beneficial in its effects.

time, a superb temple, and a *choultry* truly magnificent. A palace, remarkable for the elegance of its interior construction, is not in so perfect a state.

The *choultry*, which bears the name of *Trimul-Naig*, one of the kings of *Madura* (to whom all these buildings are ascribed, but of the date of whose reign we have no authentic account) being composed entirely of granite, has suffered but little; it is constructed in a style of peculiar richness and grandeur, and while the whole forms a sculptured system of *Hindoo* mythology, its pillars, all varying from each other, exhibit specimens of architecture, so curious as to have induced me to present the reader with drawings from three of them.

This building stands very near the temple, its figure, a parallelogram, or long square, and consists of, I think, about 300 pillars, four only of which occupy the extent of each front. These pillars support a flat roof, raised however in some parts towards the centre. The materials are, as I have already observed, of grey granite; and it will afford the reader some idea of the immense labour, as well as

patient ingenuity of the workmanship, to be informed, that though the specimens here given are upon the scale of *half an inch to a foot*, yet is each column, with all its minutest ornaments, sculptured from *one single block*, the capitals alone excepted, which are separate. It will increase his surprise to learn that the working tools of the *Hindoos* are so simple and imperfect, that an European mason could hardly execute with them the most ordinary job.

Of the design and execution of the sculpture, an attentive examination of these engravings will convey a tolerably correct notion; though from the complicated profusion of ornament, it was not found practicable to shade the figures so much as might more plainly have distinguished the solid from the open parts of the work.

There is now in London * the model of a section of this *choultry*, formed of brass, and worked on the spot. Nothing can be more minutely accurate, nor to those who have an opportunity to examine it, can any description

* For sale at *Christie*'s auction-room.

MARAIMALAI ADIGAL

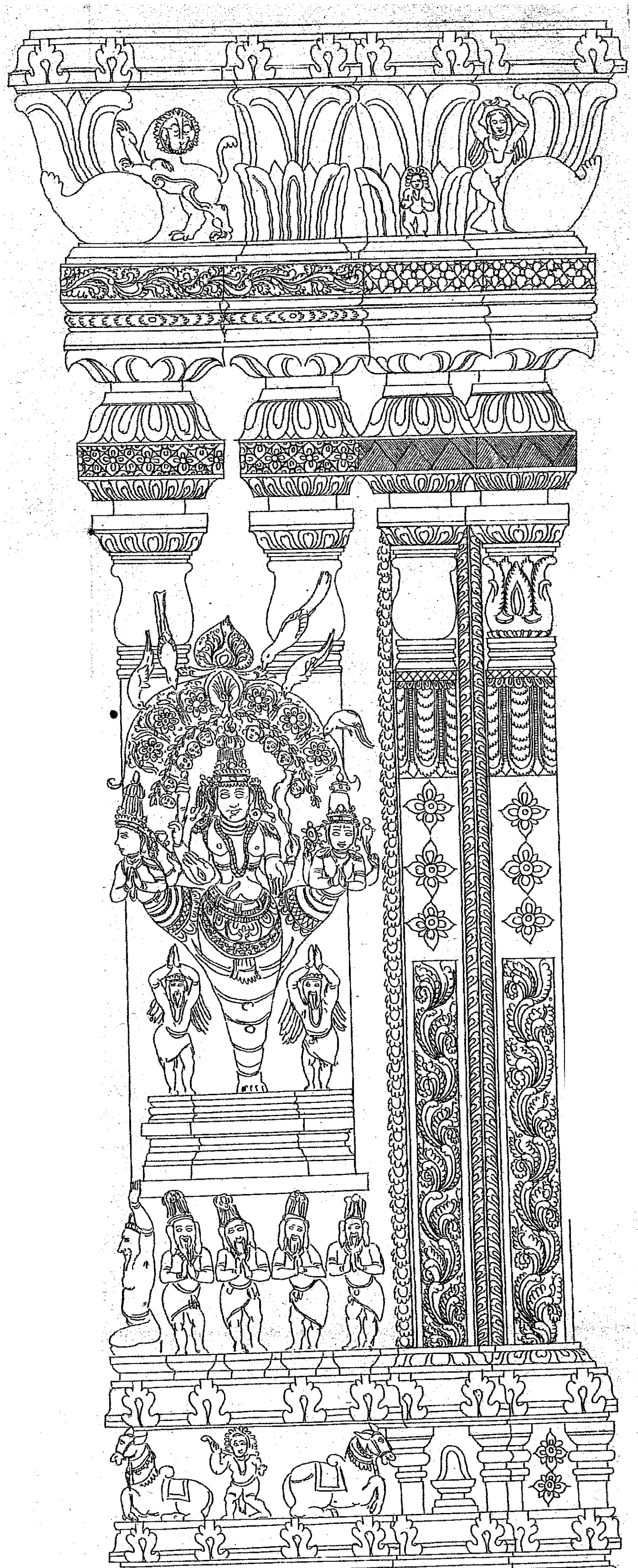

Fig. 1.

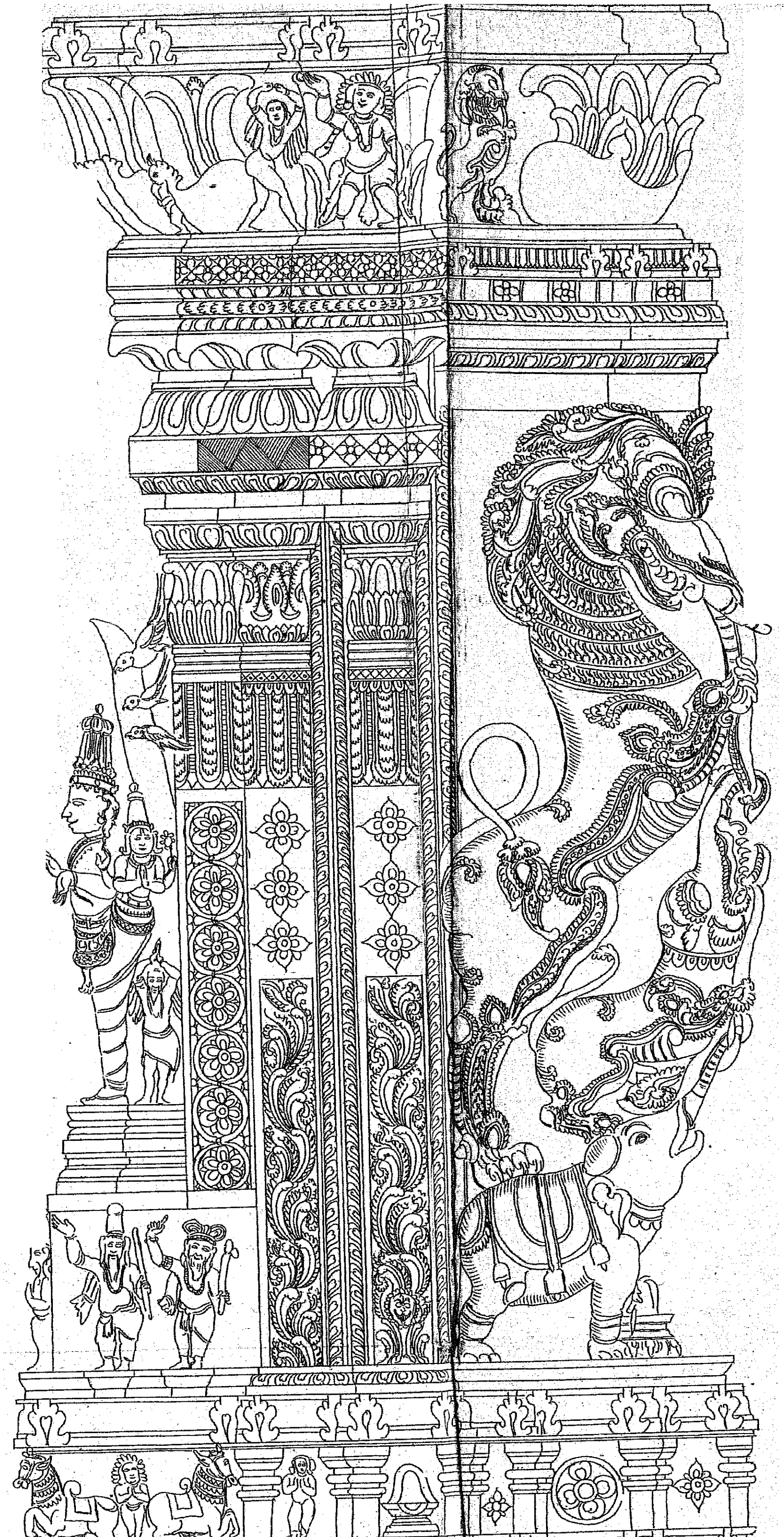

Fig. 2.

or drawing convey so perfect an idea of this interesting piece of *Hindoo* architecture, which exhibits at the same time the history of that mythology, of which I have in the first sheets of this work attempted an abstract.

This brings me to some illustration of the figures which appear on the engraved columns: PLATE. II. presents two sides of one pillar which I selected from the rest, as containing (*fig.* 1.) a singular representation of the TREEMOORTEE, or *triple god*, which is described in page 8 of the *introductory remarks*, as a leading feature and very striking particular of the *Hindoo* religion. The TREEMOORTEE is commonly expressed by *three faces* on *one body*, but here the unity of this *triad* is still more distinctly marked by *three* separate *bodies* on *one leg*. Some respectable writers have informed us, that the notion of a *triad*, or trinity, is in like manner to be traced among the Egyptians, as well as the Jews; and this indeed is but one point of similarity between the *Hindoo* and Egyptian mythologies, of many which might be adduced, and which leave it beyond a doubt that one of the systems is derived from the other.

The next side (*fig.* 2.) of this pillar, presents to the spectator an elephant surmounted by two fanciful monsters, the highest and largest of which resembles a horse, with the trunk of an elephant. It is called by *Hindoo* poets the *aulee*, and is supposed to exceed the last mentioned animal as much in size as it is here represented. If the reader carries with him the recollection that the base and shaft of these columns are sculptured from *one* stone, he will find the workmanship of the animals in question truly ingenious.

Plate III. represents Shivven (*fig.* 1.) dancing in his anger, and under the name of *Agôram*, with the infernal goddess *Caullee* (*fig.* 2.), as mentioned page 27.

These figures form each a side of the two corner pillars of the front row in the *choultry*, and are to be seen in the brazen model of it already referred to.

The original drawings from which these plates are engraved were taken on the spot by a *Hindoo*, at the expence of my friend Benjamin Torin, Esq. to whom I am indebted for the use of them.

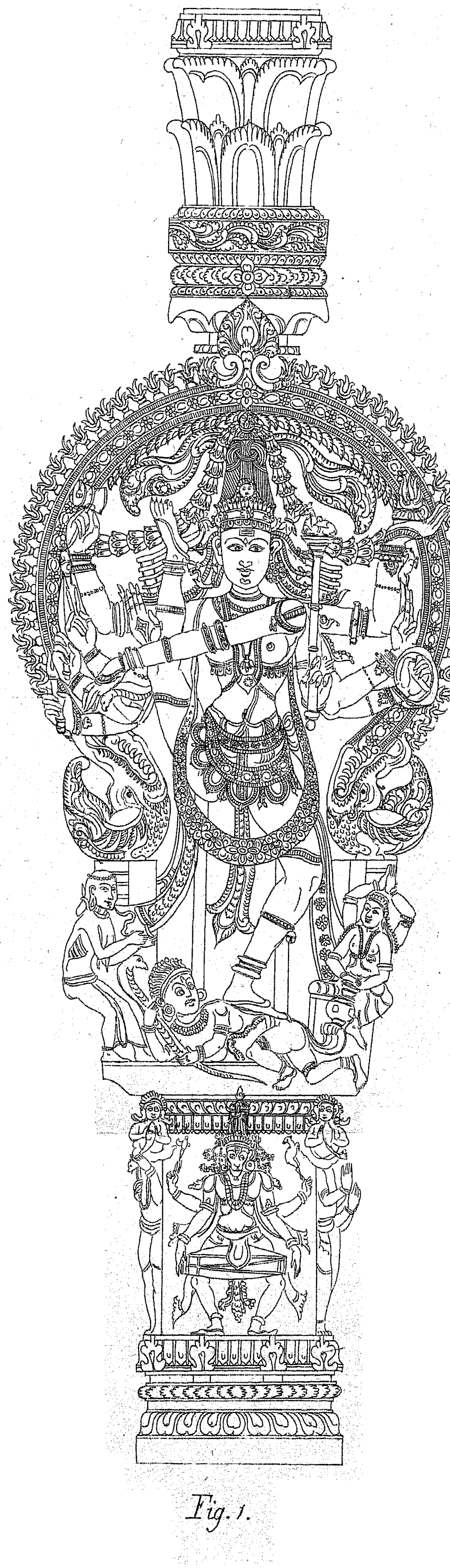

Fig. 1.

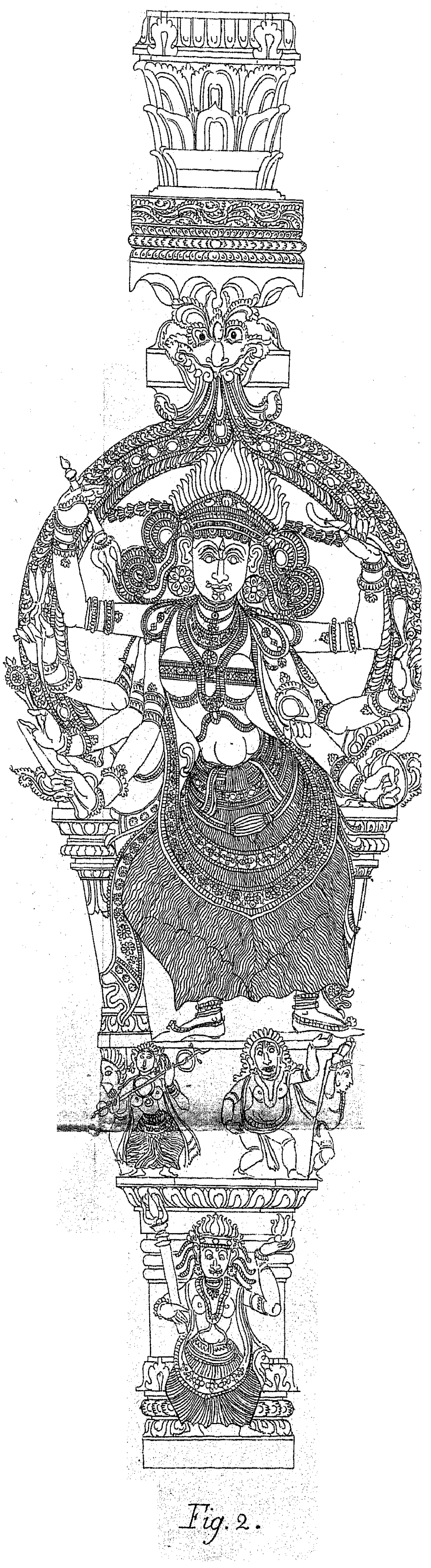

Fig. 2.

PLATE I. (the *Hindoo* Cupid) is borrowed from the Travels of *Sonnerat*, where I found the subject accurately engraved: in return, I can with truth observe, that his account of the manners, religion, and literature of the *Hindoos* on the coast of *Coromandel* is no less correct than profound.

THE END.

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